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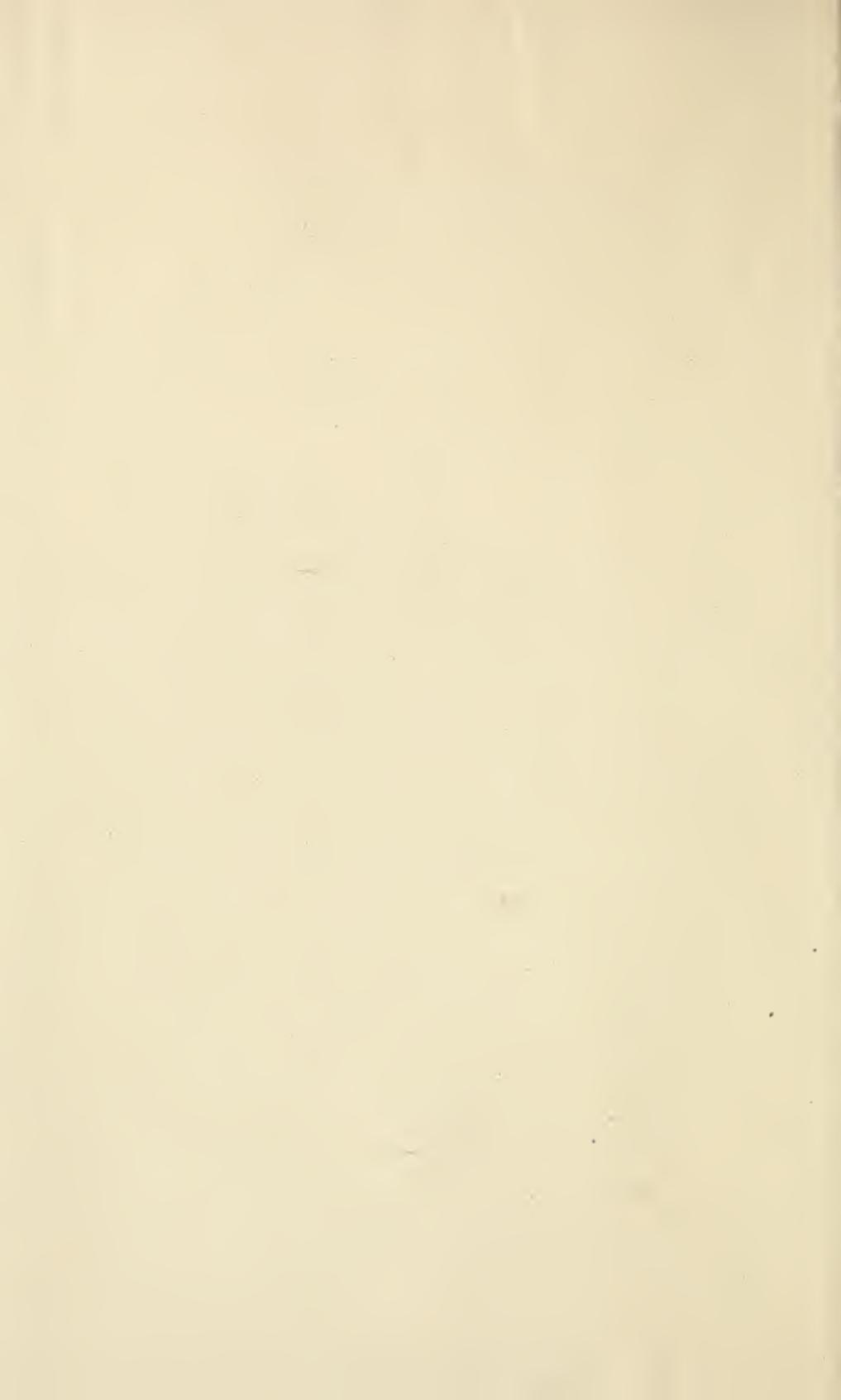
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NEW SERIES, No. 14.

THE
ANNUAL MONITOR

FOR 1856.

OR

OBITUARY

OF THE

MEMBERS OF THE SOCIETY OF FRIENDS

In Great Britain and Ireland,

FOR THE YEAR 1855.

LONDON:

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1855.

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P R E F A C E.

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THE information so kindly furnished by our friends for the obituary of the past year, is accompanied by an unusual number and variety of biographical sketches. These brief memorials will be read with interest and instruction, even by those who had little or no personal acquaintance with the individuals to whom they relate;—whilst the simple notice, in these records of mortality, of the name and age of beloved ones, of whom no account is given, will doubtless come home to the hearts of many, and remind them, it may be, of that which was “pure, lovely, and of good report,” and worthy of imitation in their lives, as well as of that which was comforting and animating in their last moments—of much that was “acceptable to God by Jesus Christ,”—though not chronicled on earth.

Little room has been left for additional matter, but it has been thought desirable, and not inconsistent with the character and object of the *Annual Monitor*, to introduce the “Epistle from the Yearly Meeting to its Junior Members,” issued five years ago. It is hoped that thus bringing this valuable document afresh into notice, and giving it a more permanent place for easy reference, than the pamphlet form affords, may be a means of extending its usefulness, and not be unacceptable to the readers of this little volume.

TABLE.

Shewing the Deaths, at different Ages, in the Society of Friends, in Great-Britain and Ireland,
during the Years 1852—53, 1853—54, and 1854—55.

AGE.	YEAR 1852—53.			YEAR 1853—54.			YEAR 1854—55.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
Under 1 year*	13	8	21	11	9	20	10	7	17
Under 5 years	18	13	31	16	7	31	16	7	33
From 5 to 10....	4	2	6	3	7	10	7	6	13
10 to 15....	5	6	11	7	7	14	8	2	10
15 to 20....	5	3	8	1	6	7	6	6	12
20 to 30....	7	10	17	11	16	27	11	12	23
30 to 40....	8	8	16	9	20	29	8	8	16
40 to 50....	7	14	21	9	11	20	11	18	29
50 to 60....	16	14	30	14	27	41	13	17	30
60 to 70....	26	34	60	38	32	70	32	19	51
70 to 80....	20	46	66	35	54	89	36	44	80
80 to 90....	13	24	37	13	21	34	15	34	49
90 to 100....	1	6	8	1	1	2	7	4	11
All Ages.....	131	180	311	157	217	374	170	187	357

* The numbers in this series are included in the next, "under 5 years."

Average age in 1852—53, 53 years, 1 month, and 3 days.

Average age in 1853—54, 52 years, 8 months, and 10 days.

Average age in 1854—55, 52 years, 11 months, and 21 days.

INFANTS, whose names are not inserted.

Under 1 month,	Boys 2	Girls 1.	From 3 to 6 months, Boys 2	Girls 3.
From 1 to 3 months,	1	1	From 6 to 12	2.

THE
ANNUAL MONITOR.

OBITUARY.

Age. Time of Decease.

CATHERINE ABBOTT, *Cork*, 70 10mo. 30 1854

ELIZABETH ADAMS, 79 3mo. 24 1855
Ballinderry. An Elder. Widow of William
Adams.

HANNAH ALBRIGHT, 83 4mo. 25 1855
Charlbury. An Elder.

WILLIAM ALDAM, 76 2mo. 5 1855
Warmsworth, near Doncaster.

JOHN ALDERSON, 68 3mo. 29 1855
Broadmire, in Dent.

GEORGE W. ALEXANDER, 12 8mo. 1855
Bath, son of Samuel and Sarah Alexander.

MARY ALEXANDER, *Ipswich*, 7 6mo. 10 1855
daughter of John Biddle and Anna Sophia
Alexander.

while there, and during his apprenticeship to his father's business, he was distinguished by a meek and humble spirit, desiring to set a good example to those around him of his own age, to many of whom he was a faithful friend and counsellor. The limited leisure time at his disposal was occupied in perusing the Holy Scriptures, and in devising and carrying out various plans of usefulness to others.

It was at this period of his life that Bible Societies were first established in this country, in the operations of which he took an active part, and continued to do so until a very late period.

Among the various institutions subsequently established to promote the moral and physical welfare of mankind, few appealed to his sympathies in vain; but those which claimed his especial attention, and received the largest share of his labours and support, were the Societies which have long and earnestly struggled against Slavery, War, and Drunkenness—evils which he has often adverted to as the most fearful anomalies in professing Christendom, presenting insurmountable obstacles to the spread of truth and righteousness on the earth, and bringing reproach on the name of religion itself.

The services of our dear Friend in the ministry

of the gospel, which commenced about the year 1814, were extended to most parts of Great Britain and Ireland. There are, probably, few meetings within these limits, in which they will not be remembered.

The lively exercise of his gift, the earnestness of his appeals to the unregenerate mind, and his persuasive, yet uncompromising testimony to the practical character of the religion of Christ, will doubtless be fresh in the minds of many who have been instructed and profited by them. In social and family visits he was enabled in a striking manner, to administer comfort to the mourners, and to those under affliction, as well as to encourage the humble disciple in his heavenward course. To him, as he advanced in life, it may truly be said, Christ was increasingly precious. In public ministry, and in private intercourse, he often bore a clear and emphatic testimony to his great mediatorial work in the reconciliation of fallen man, and to the power of his love in the heart to quicken it to a sincere devotedness to the service of God, and to prepare the soul for a blessed entrance into the kingdom of heaven.

During the latter years of his life, it was evident to himself and his friends that organic

disease of the heart had commenced. He was aware of the critical nature of his complaint, yet he was anxious not to slacken in the path of duty. Often were those around him concerned at the exertions he made, when the state of his health seemed to require increased care, and rest of body and mind. In the 3rd month he paid a religious visit to the meetings in Suffolk; it was completed under considerable bodily weakness, but with much comfort and real enjoyment to himself and to his friends. The state of his mind at this time, may be shewn by a few extracts from his correspondence during the two weeks previous to his decease. Writing from *Ipswich*, 3rd mo. 16th, he remarks, "My own cup often overflows with consolation." And again, "It is our inestimable privilege to approach our heavenly Father in his Son's name, and to ask for his sake all we want, *believing*, with the assurance that we shall receive it. I believe that this has reference to *temporal* as well as *spiritual* things."

He returned home on the 26th of the 3rd month. On the 29th, in a letter to a dear friend at Ipswich, the humility and reverence of his character are apparent in the following expressions; "If I have lately been any higher up,

any nearer to the Temple, I feel now that I am going to the 'Beggar's gate,' the safest place I am sure for me, and it may be for those near and dear to me—because *there* the blessing of our preservation may be asked, may be prayed for."

In the following night, he became alarmingly ill, with a spasmodic attack, attended with great difficulty of breathing. Although severe, it passed off, yielding to the remedies applied. On First day, he remained at home, at the request of his family. After a season of solemn retirement in the morning, he remarked to his wife that they had been favoured together to feel the presence of the Lord, and the everlasting arms to be underneath them. On Fourth day, the 4th of 4th month, he felt sufficiently recovered to go to London, to consult his physician, and in the evening, he finished a letter to another dear friend, in which, alluding to his previous attack, he says,—“On First and Second days I endeavoured to be quiet, and this morning I am as well as when I left thy hospitable dwelling. Last evening I received the account of the peaceful exit of our late dear friend Jacob Post,—it would have been pleasant to me once more to have seen him

resigned and cheerful on the brink of eternity ; we cannot doubt that he has entered one of those mansions in the Father's house, prepared by Him who said—‘I am the door.’ ”

In striking conjunction with the foregoing expressions, is their almost immediate realisation in the experience of our beloved friend, the subject of the present memoir. An hour or two after retiring to bed he sustained another and more violent attack, from which he never rallied. The usual remedies were applied, and his medical attendant was summoned, but before he arrived, the purified spirit had departed to its rest, leaving his family and the church to mourn the loss of one who was beloved and honoured in every relation of life. Of him, it may be said with truth, that having served God in his generation, he fell asleep in Christ.

EDMUND H. BARRINGER, 1 2mo. 18 1855

Bow Road, London, son of James and Jane Barringer.

ELIZABETH BARRINGTON, 80 12mo. 15 1854

Ballitore. A Minister. Widow of Joseph Barrington.

The remembrance of this dear friend is precious to many, not a few having been comforted and encouraged by her christian example and

labours amongst them, through a long course of years, as well as by the simple narrative she would often give of the trials and difficulties she experienced in early life, in connection with which she never failed to commemorate the goodness and mercy, the safe guidance and unfailing support of her heavenly Father and Friend.

After the loss of a beloved mother, several brothers and sisters, her husband and only child, she found herself, in this lonely condition, in very limited circumstances, and in a delicate state of health.

She was then invited to visit some relatives at Ballitore, and her strength being much restored, she inclined to settle there. Many discouragements presented, but after earnestly seeking for Divine direction, she felt easy to take a house; and she often spoke with gratitude of the peaceful evidence which accompanied the step that she was acting in conformity with the Divine will. Here she opened a little business which proved a comfortable provision for her, and when the time came that she was able to relinquish its cares, she remained in the same comfortable dwelling to the end of her days.

This peaceful home she greatly enjoyed, and freely opened to her friends, being truly "a lover of hospitality and of good men;" and those who were engaged to travel in the work of the ministry, here found a cordial welcome, and a place of both bodily and spiritual refreshment. She frequently invited those whom she knew to be in trying circumstances or in delicate health, to come and partake of the quiet shelter her house afforded. She knew what it was to be afflicted, and whilst ministering to the outward wants of these, she sought to "comfort them with the comfort wherewith she herself had been comforted of God."

She was a diligent attender of and faithful labourer in our meetings for worship and discipline, but never travelled much in the service of the gospel. It has often been said of her that she was a preacher of righteousness in life and conversation, abounding in charity, in its more extended sense, as well as in helping the poor and needy.

The youth were objects of much tender solicitude to her. She earnestly desired their preservation in the path of safety, and the early dedication of their whole heart to the Lord. Having herself found the ways of heavenly

wisdom to be both pleasant and peaceful, she longed that others should walk therein, trusting in Him whom she had experienced to be a rich rewarder of those who diligently seek him. Often did she speak of his loving kindness in sustaining under the varied trials of life, recommending to others a close attention to those secret intimations of the Holy Spirit, by which she had been instructed and warned in seasons of difficulty and danger. Her faith was built upon a rock, and that rock was Christ.

Loving much, and being greatly beloved, she felt strongly opposed to any thing like party spirit, and, *slow* to believe, she was *ready* to forget any thing she heard to the disadvantage of her friends.

No written record is found of her Christian experience, except the following memorandum, bearing date 1mo. 5th, 1839. "It has often come before me to note the condescension of the Lord—his marvellous condescension to me, a poor worm; that I take up my pen to record it, nearly four months having elapsed since its occurrence. On my way to a Monthly Meeting, in Dublin, which, contrary to expectation, I attended, after being tried with doubts and difficulties respecting it, a remarkable

feeling came over my mind which tendered my spirit; and it was clearly manifested that my sins and omissions, which were many, were all forgiven through redeeming mercy; with the language added, "Be thou faithful unto death, and I will give thee a crown of life." O how did it bow my spirit! and the cry was raised, make me what thou wouldest have me to be, during the few remaining days of my pilgrimage, O Lord!"

She bore a long and very painful illness with remarkable patience and sweetness, continuing to enjoy the society of her friends, who felt it a privilege to partake by her side of the same peaceful influence which, shed around her in the time of health, had soothed many a tribulated spirit.

About a month before her decease she became so ill as to be confined to bed, and remarked to a friend, that she thought the work was going to be cut short, and she hoped more would not be laid upon her than she was enabled to bear; adding, that goodness and mercy had followed her all her life, and would do she trusted to the end. After this she was too weak for much expression, but sent messages of love to distant friends; and holding the hand of a relative

who visited her for the last time, she spoke of fearing God, and working righteousness, adding, "My belief is in Jesus—in Jesus." At last her redeemed spirit was quietly released to be for ever with him in heaven, whom she had so much loved and sought to serve on earth.

EARN BARRITT, 81 2mo. 17 1855

Hazeleigh Hall, near Maldon.

MARTIN BARRY, 53 4mo. 27 1855

M.D., F.R.S., &c. *Beccles, Suffolk.*

It is but little that we are able to state respecting this dear friend, but for the sake of survivors, especially those who, to use his own words, are now treading "the slippery paths of science," a few particulars have been kindly furnished. Though brief and fragmentary, they will not be unacceptable to the thoughtful reader.

Some of the early years of M. B.'s life were passed with relatives in Nova Scotia.

On his return to England he became acquainted with Friends, and was led to appreciate and adopt their christian principles. It was evident that the influence of Divine love was in a remarkable manner extended to him. He was early introduced to the kind notice of the dear friend to whom he sent a message of love on his death-bed. One First day, after meeting, he

accompanied him to the house of a valued friend at Hackney. After tea a portion of Scripture was read, and such was the state of M. B.'s mind, and the tendering effect of Divine love sensibly felt at that time, that he retired into an adjoining apartment, more privately to indulge, it is believed, the precious feelings vouchsafed, and to "commune with his own heart, and be still." On their return back he renewed the spontaneous expression of his conviction, since his return to England, that there was no religious society with whom he could unite but Friends.

He was then about twenty two years of age, a fine and lovely character, and soon became endeared to those who were intimately acquainted with him. Great was the tenderness of his spirit; the work of vital religion made progress in his heart; the heavenly seed sown by the Good Husbandman prospered, and bright indeed were the opening prospects of his early manhood. After a time he removed into the West of England, and was admitted into membership.

It will not be attempted to trace the course of his medical and scientific pursuits. Amidst his other engagements he found time to render very energetic and important assistance to a

beloved brother, in his Christian, and, to a great extent, successful efforts to promote the abolition of the punishment of death.

When residing at Berlin, in Prussia, he became personally acquainted with Professor Neander, and attended the lectures of that distinguished Church Historian. It is instructive to know that *that* "humble able man," after all his intellectual acquirements, and Christian attainments, towards the close of life, wished his pupils to think of him "as a forgiven sinner." In the same spirit of Christian self-abasement, Dr. Barry, in his last illness, spoke beautifully of having "come down from the high tower," and in connection with a firm belief in the soundness of his own views on the means of salvation through Jesus Christ, the subjoined remarks of one who witnessed the closing scene will be read with interest and instruction.

"The friends of my late estimable. Dr. Martin Barry, will perhaps be disappointed to learn that very few materials are to be found amongst his papers, and that no one survives, so far as I know, competent to furnish an outline of his movements in connection with the subject to which the best part of his life was devoted. Being unmarried, he travelled much,

making the acquaintance personally of physiologists and other scientific men of eminence, especially in the dominions of Austria and Prussia, where the nature and extent of his investigations are probably better known than in this country. His unusual ardour led him to spare neither time nor strength in the pursuit of his object, until he had seriously injured his eyes. From this affection, however, he recovered; but subsequently his general health gave way during years of severe neuralgic suffering, under which, at length, he sank. Yet the last few months of his life were employed in a review of his microscopic observations, and in forming at the request of foreign physiologists, an abstract of them, which he sent to Germany. At this period he resided at Beccles. It is remarkable that some portion of this paper occupied nearly his last hours, and he appeared to have a satisfaction in having done with it, as one leaving the world.

But in stating this, I must be permitted to add, that Embryology, in common with all knowledge relating to created things, had then ceased to be an “idol.” His end approached, but it was strikingly tranquil. He *had been*, to use his own spontaneous language, “in the

low valley," but had now come to experience, "more than a little willingness to cast the idols to the moles and the bats." On the morning of the last day he requested that he might be allowed to remain in uninterrupted stillness, and after a time, on seeing some relatives about him, he said, "Such repose! Such joy! No sorrow here!" During the next two or three hours, his mind quite unclouded, he dropped a few words of even fuller import. "As I told R. this morning," he said, "I am so happy!" "Even now?" inquired his relative, "*Even now!*" was his reply, slowly and solemnly uttered.

On being asked whether he had any messages to leave, he said, "sending messages I avoid," but pausing, he added, "to one friend near London, Peter Bedford, my love, say, I am so happy!"

A few minutes after, he said, "There is a time when all the thoughts of a man are fixed above: this is my experience." Presently added, "Oh! blessed state!" About 1 40 pm. he said, "All pains and sorrow have ceased, the neuralgic pain is gone for ever."

About five minutes after, the breathing began to change, and he said, (speaking very slowly,

and with some difficulty,) "When a man expects a great event—he points upward—looks upward. . . . all, *all* is peace—perfect peace—nothing to disturb—the rapture of repose!"

He then asked for a little water, and spoke no more, and at 3 20 pm. ceased to breathe."

ISAAC BASS, *Brighton.* 73 2mo. 4 1855

An Elder.

HANNAH BASSFORD, *Leicester* 92 5mo. 23 1855

JACOB BASTIN, *Liskeard* 80 4mo. 4 1855

ELIZABETH BATT, *Croydon*, 84 4mo. 15 1855

widow of Benjamin Batt.

REBECCA DARLING BATGER, 58 7mo. 3 1855

Newcastle street, Farringdon, London.

EDWARD BAYLIFFE, *Oxton*, 61 3mo. 27 1855

Cheshire.

RICHARD LOW BECK, 62 12mo. 2 1854

Stamford Hill, near London.

RACHEL BEEBY, *Beckfoot*, 24 11mo. 12 1854

Cumberland.

AMOS BIGLAND, *Liscard*, 41 8mo. 18 1855

near Liverpool.

ELIZABETH BILTON, 69 5mo. 5 1855

Huddersfield, widow of James Bilton.

ELIZABETH BINNS, 44 1mo. 25 1855

Sunderland, wife of Henry Binns.

ARTHUR BINNS, *Sunderland*, 1 2mo. 11 1855

son of Henry Binns.

SOPHIA BINNS, *Sunderland*, 26 5mo. 23 1855

TIMOTHY BINNS, 44 5mo. 29 1855

Little Marsden, Lancashire.

ROBERT BISHOP, *Plymouth* 76 2mo. 18 1855

BENJAMIN BISHOP, *Stroud*, 75 5mo. 30 1855

A Minister.

THOMAS DICKINSON BLAIN, 10 5mo. 12 1855

SUSANNA BLAIN, 6 5mo. 30 1855

Carlisle, son and daughter of David Blain.

WILLIAM BLAKELY, 71 7mo. 18 1855

Bainbridge.

ISAAC BOOT, *Nottingham* 47 5mo. 5 1855

SARAH BOTTOMLEY, *Shepley* 87 3mo. 15 1855

near Highflatts, Yorks. widow of William Bottomley.

ANN BOWRON, *Darlington* 83 5mo. 23 1855

Widow of Joseph Bowron.

LYDIA BOWRY, *Shoreditch*, 68 2mo. 25 1855

London.

MARY BRADY, *Pontefract*, 8 5mo. 23 1855

daughter of Joshua and Emma Brady.

DAVID BRANSBY, *Basingstoke* 50 11mo. 21 1854

THOMAS BREWIN, 77 12mo. 9 1854

Hales Owen Hill, near Birmingham.

FANNY BROOME, *Southport* 66 1mo. 9 1855

widow of Stephen Broome.

SUSANNA BROWN, *Ipswich*, 84 11mo. 8 1854

widow of John Brown.

RACHEL BROWN, *Edmonton*, 37 12mo. 29 1854

JANE BROWN, 87 1mo. 18 1855

West Houghton, widow of Robert Brown.

SARAH BROWN, *Tottenham*, 63 2mo. 23 1855
widow of Joseph Brown.

SARAH BROWN, *Woodbridge*, 62 3mo. 9 1855
wife of James Brown.

In the circle in which she moved she was much esteemed, as an upright and consistent Friend—sincerely concerned for her own, her family's, and the church's religious welfare, and her memory will long be precious to those who knew her.

She received her early education amongst the Episcopalians, and continued in connection with them till about the eighteenth year of her age, when she joined in religious profession with the Society of Friends.

Though in the memorandums which refer to her religious experience at this interesting period of her life, she does not allude to the circumstances which led to this important change, there is good ground to believe that, at this early age, she earnestly sought, and found the Beloved of her soul. The heart searching work of the Spirit appears to have been carried forward as she advanced in years, and in a

memorandum of 12mo. 18, 1811, she says, "How many precious visits have I had from the Lord these several years past! But *this day* has indeed been a day of sorrowing for sin, and humbling myself many times in floods of tears, praying that, if it was my heavenly Father's will, I might have a clear hope of my forgiveness. After many supplications to Him who is willing to save to the uttermost, I heard a still small voice saying—'There is a mansion prepared for thee.' "

This "full assurance of hope" was in the subsequent periods of life, in all her trials and afflictions, "as an anchor to her soul." From this date, to which she afterwards refers as a seal to her interest in the unsearchable riches of Christ, it was her privilege not to be of a doubting mind. Her heavenly Father, in his mercy, gave her not only a sense of his pardoning love, but also richly to rejoice in his name. The gospel plan of salvation was humbly and thankfully accepted, and she here found her only hope and crown of rejoicing, evincing the reality of the work of true religion in her heart, by the steady consistency of her example in the fulfilment of the christian duties which devolved upon her.

In the Third month of 1814, she removed

with her uncle, the late Benjamin Oakden, who had adopted her into his family, and retired from business in Manchester, to reside at the Mythe, near Tewkesbury. Speaking of this change she says, "Left Manchester to reside at the Mythe, and a trying season it proved to me, in giving up so many dear friends, and a meeting of Friends I felt great attachment for; but I doubt not it was ordered of the Lord for our good, to wean our affections from the things of time, and fix them on more enduring substance." During a residence of ten years here, her time and talents were willingly employed in co-operating in the various benevolent institutions of the town and neighbourhood.

Apprehending it to be a duty required of her to visit the prisoners confined in the gaol, she applied for and obtained leave from the magistrates to do so whenever she inclined. In company with her uncle she frequently visited the prisoners to read the Scriptures, &c. On one of these occasions there were between one and two hundred prisoners confined in the gaol, twenty three of whom had been condemned to death, though their sentence was commuted to transportation. They were all collected in one room, and heavily ironed. "Oh! what anguish filled

my soul," she remarks, "when I heard the clanking of the chains, and thought of their dreadful state! My dear uncle spoke to them some time; at first they appeared wholly regardless of all good, but in a short time the tears of contrition flowed from many eyes. I felt in agony for them, and was enabled to kneel down and supplicate the Father of Mercy on their behalf. I afterwards spoke to them a few words, and trust that, if they are permitted to go forth into the world again, a portion of fruit will appear, to the honour of Him to whom all praise is due."

In her various visits to the gaol, she observes, that in meeting with so many hardened characters it required great fortitude, mingled with the gentleness of the lamb; and at times, she was ready to sink under the exercise, yet she was generally favoured to leave the place with sweet peace.

Her concern on behalf of abandoned females induced her to open a school for Scripture reading and admonition, for such, and she had reason to believe, that these efforts were not unavailing. It was cause for thankfulness to her that from a state in which they might be said neither to fear God nor regard man, some of

them were restored, it was hoped, to the path of virtue.

Another object which claimed her attention was the establishing of a female adult school. Many of the pupils, far advanced in years, were not only taught to read the Bible for themselves, but, she humbly hoped, were thus led to the Saviour, through whom they found peace to their souls.

In these various engagements for the welfare of others, it is instructive to observe how humble were the views which she took of herself, and what gratitude she felt when any fruit appeared of this labour of love.

The diary which she kept of her religious experience and a few incidents of her life, extending over thirty-one years, partakes largely of a devotional character. Whilst recording her sense of unworthiness, and the consciousness of many short comings, she at the same time evinces a humble trust in her God and Saviour, and fully displays her love to Him, who, she could gratefully acknowledge, had done great things for her.

In 1824, she was united in marriage to James Brown, of Woodbridge. In the prospect of this important step she writes, "I cannot distrust

my heavenly Father's care, who has all along been my helper in every time of need. If therefore I am spared to be united to my beloved friend, I trust we shall be guided aright, and seek to dedicate ourselves to his holy will in all things, for his glory."

Of the solemnization she remarks, "We, with many others, could testify that the canopy of Divine love was the covering of our minds. It was indeed a solemn time to me, feeling constrained to say in the hearing of those present, that the days would come when the bridegroom would be taken from them, and then should they fast in those days, exhorting them to prepare to meet their God at his coming. This seal of our union I trust will be engraven upon our hearts, as an encouragement to cast our every care upon Him who has done so much for us, and stimulate us to serve him better, that a blessing may rest upon us."

Speaking of her abode, she says, "Many are my mercies from day to day, and they loudly call for more gratitude. Though a stranger in a strange place, friends are very kind to me, a poor worm. May I be enabled to praise my heavenly Father for all his favours bestowed upon me, so unworthy."

For many years before, and after her marriage, she was frequently visited with severe attacks of illness, some of which were of protracted duration, and of an alarming character.

During one of these, not many months after her marriage, her medical attendant gave no hope of recovery; but her mind was preserved in calmness and peace. The following short notes indicate her feelings.

“Too ill to be moved in bed, but what a favour!—my mind staid upon the immoveable rock Christ Jesus.”

“The same as to the poor body; sweet peace flows in my soul.”

“Pain returned in the night. How many are my daily mercies, O my heavenly Father, who am unworthy of the least of them. May I be enabled to dedicate myself more fully to thee, to form and fashion me as thou seest meet, so that I am but thine here and to all eternity, to sing thy praise for ever and ever.”

On recovering from this attack, and being able to go out again, she writes, “9mo. 26, 1824. Went to meeting, which was a time of refreshing and thanksgiving to Him who does not forsake those who trust in Him. May I thank Him for the past, and trust Him for the future.”

At the close of 1825, she thus alludes to an interesting event. "This year closes with gratitude for the many mercies to so unworthy a creature. It has been an eventful one to myself and dearest husband, in the birth of our dear first-born son. May he prove a blessing, and may we be enabled to train him for usefulness and for heaven."

The course of her religious experience appears to have been marked by much peace and joy in believing; yet there were seasons when she passed through deep baptisms, both on her own account and for the sake of others. Her love for all our religious meetings never grew cold. Her delight was ever to "go up to the house of the Lord." She longed for the good of all, and when there, occasionally expressed her concern that all might believe and be saved: but it was more especially in the private intercourse of life that she felt herself constrained to urge and plead for "the great salvation." It is believed that there are many who can testify to the love and earnestness with which she sought to direct them into the path of peace.

An increasing family brought with it new cares, and called forth fresh expressions of gratitude for the help graciously afforded under

them. But in 1833 she was again visited by an alarming attack of illness, of which she appears to have had a presentiment not long before. About that time she remarks in her diary, "Death, that awful messenger, may arrive at a time we are not aware of. O, my heavenly Father, prepare our minds for every event that may come ! I have an impression that a trial is approaching. O that it may be for the glory of God!"

On the 3rd of Sixth Month she returned from the Yearly Meeting very unwell. During the following night she awoke from the breaking of a blood vessel. Her medical attendant found her in great danger, and thought that a few hours might terminate her life. Her infant son, nine months old, was taken ill the same night, and died on the 17th. This double affliction brought the little family circle very low; but the dear sufferer was all peace, and calm resignation to the Divine will; and the sweet state of her mind greatly tended to the comfort and support of all. The bleeding from the lungs continued with but little intermission till the middle of the Ninth Month. It then came on so alarmingly that life appeared fast ebbing away. In this trying hour

her husband was enabled humbly to pray that, if consistent with the Divine will, her valuable life might be spared for his and the dear children's sake. That prayer was heard, he felt hope, and assurance in his God, and when the medical attendant, at what appeared to be the last crisis, came to him and said, "I know you are prepared for the painful tidings, it is my duty to tell you your dear wife is dying, I shall not see her alive again!" the reply was, "I am aware that this is a trying moment, but I feel hope, and believe she will not die." On approaching the bed, the dear sufferer appeared like one dead. In a short time she quietly turned her head and gave him a smile, and an upward glance of the eye, as if to say "look upward," for she could not speak. She then fell into a quiet sleep, and the following morning the symptoms were less alarming; the bleeding ceased, strength gradually returned; in great mercy she was spared to her husband and family, and twenty-two years were added to her life.

At the commencement of this illness she wrote in her diary, "O never-failing Source of all good, grant me patience and resignation to whatever thou mayest see meet to lay upon me. Be pleased to give my dear husband sweet peace of mind,

and resignation to thy will. Enable him to trust in thee. Bless the dear children; preserve them in thy holy fear. O that they may grow in grace, and in the saving knowledge of their Lord and Saviour! so that, at the last, we may all be permitted to meet in thy glorious kingdom, where parting is unknown."

Upon her recovery, she says, "This has been an eventful year. May it prove a blessing! Truly I can say, in all my affliction my God has remembered mercy."

From this period to the beginning of 1853, her health was generally better than for many years; but she would often say, "I feel a very poor worm, and my daily prayer is that I may keep upon my watch, for mine may be a sudden removal at last. I am spared for some wise purpose,—I hope, for my dear husband and dear children's sake."

The last entry in her diary that has been found, is at the close of 1842, viz. "The desire of my heart at this time is that I may be as clay in the hand of the good Potter, to be moulded and fashioned, as he would have me to be; that I may daily feel and know an interest in the precious blood of Christ, to cleanse from all sin, so that if another year be added,

I may go from strength to strength, till the thorough work of cleansing is accomplished, and I be at last made meet to be a partaker of the heavenly kingdom, where nothing impure or unholy can enter."

In the Second Month, 1853, an affection of the heart occasioned some uneasiness to her friends. She was very unwell for several months, but able to walk to meeting, and to make her usual calls.

Accompanied by her husband, she paid a visit, in the Seventh Month, 1854, to some of her friends in the midland counties. During this journey she complained of much debility; and two days after her return home, she was seized with faintness, while at meeting. Before she could be taken out she became quite unconscious, and from this time great weakness came on, the palpitation of the heart increased, and in the Twelfth Month, she was much confined to her bed. Though her friends still indulged a hope that she might again be raised up, she herself felt assured that the time of her departure was at hand. Her mind was calm, and "joyful," as she said, "in the hope of a glorious immortality."

Great prostration of strength did not allow her to converse much, and copious death-bed

expression was not needed to assure her friends of her preparation for the final change. Her exemplary life and conversation had borne evidence of her faith and hope in the great atonement, and little now appeared to be done but to wait the coming of her Lord.

On one occasion she remarked, "I have never been permitted to doubt the promise of my heavenly Father in my early days, when I sought and found salvation. He is faithful that promised; I am unworthy, but I cling to the promise, and still believe a mansion is prepared for me."

One evening, a short time before the close, she said, "Mine has been a life of much pain and suffering; yet few have enjoyed what we call life more than myself, especially since we came to this sweet spot. It has been here, amidst this beautiful scenery, and in contemplation of the works of God, that I have had thoughts sweet to my taste, and have held sweet communion with Him, in the silent watches of the night. I am thankful for all the mercies I have received." To her husband she said, "The time is come when speaking is a pain to me; keep thy place, be watchful, and thy God will keep thee in his holy hand."

The last few days of her life were attended with great suffering, and sometimes, to use her own expression, with "agonizing pain;" yet it is remarkable how patiently and calmly she bore all, shewing more regard for the comfort of her attendants, than for her own.

In one of these severe paroxysms of pain, when her husband was supporting her, she said, "Oh, this agony of heart! The palpitation tells me all will soon be over. I cannot think what makes thee desirous of my life. If thou knew the amount of suffering I endure, thou would willingly give me up, and, only think what a happy release it will be to me, when all this ceases, and I am admitted into my heavenly Father's kingdom. I can truly say, my flesh and my heart faileth, but God is the strength of my heart, and my portion for ever!"

Great exhaustion now came on, and after twelve hours of unconscious sleep, she entered into her rest.

EMMA BULMER, *Middlesbro'* 4 9mo. 24 1854
daughter of William and Elizabeth Bulmer.

HENRY BURLINGHAM, 14 10mo. 8 1854
Evesham, son of Henry and Hannah Burlingham.

CANDIA BURLINGHAM, 17 2mo. 26 1855
Worcester, daughter of Samuel and Mary Burlingham.

CANDIA CADBURY,	49	3mo.	5	1855
<i>Birmingham, wife of John Cadbury.</i>				
ANN ELIZA CANDLER,	31	1mo.	27	1855
<i>Stoke Newington, wife of John Wagstaffe Candler.</i>				
JASPER CAPPER,	68	2mo.	1	1855
<i>Stoke Newington.</i>				
His last illness was of a very painful character, which he was enabled to bear with great patience, and christian resignation, and through repentance toward God and faith in his Saviour, his end was <i>peace</i> .				
JANE CARR, <i>Carlisle</i> ,	73	2mo.	8	1855
<i>widow of Jonathan Carr.</i>				
THOMAS CHAPMAN,	63	3mo.	31	1855
<i>Greenacres Hill, Oldham</i>				
ANNA CHRISTMAS, <i>Earith</i> ,	55	12mo.	14	1854
ALLEN FRANCIS CLAYTON,	48	6mo.	26	1855
<i>Kelvedon.</i>				
SARAH CLIBBORN, <i>Moate</i>	58	4mo.	8	1855
ELIZABETH COLEBY, <i>Ipswich</i>	59	9mo.	18	1855
ALICE COLES,	68	1mo.	28	1855
<i>Adderbury East, wife of Samuel Coles.</i>				
HENRY COMPTON,	67	1mo.	19	1855
<i>Spitalfields, London.</i>				
WILLIAM CONING,	22	11mo.	15	1854
<i>Stockton-upon-Tees, son of Joseph Coning.</i>				

THOMAS BURN CONNING,	18	8mo.	28	1855	
<i>Snows Green, Benfleet, Essex, son of George Conning.</i>			1297135		
MARGARET CONSTABLE,	74	9mo.	18	1855	
<i>Edinburgh, widow of John Constable.</i>					
ISAAC COOKE, JUN.	<i>Liverpool</i>	50	3mo.	8	1855
MARY COOKE,	<i>Liverpool</i>	32	6mo.	4	1855
SARAH COVE,	<i>Tottenham</i>	87	12mo.	6	1854
	<i>widow of Augustus Cove.</i>				
SARAH E. COVE,	<i>Horsham</i>	87	4mo.	17	1855
JOHN COX,	<i>Cork</i>	51	4mo.	22	1855
ARTHA CRAGG,	<i>Scotforth, near Lancaster,</i>	9	7mo.	10	1855
	<i>daughter of Titus and Ann Cragg.</i>				
SAMUEL CREWS,	<i>Nutfield</i>	68	5mo.	11	1855
ISABELLA ASHWORTH CROS-	2	1mo.	25	1855	
	<i>FIELD, Fir Grove, near Warrington,</i>				
	<i>daughter of George and Isabella Crosfield.</i>				
MARGARET CROSFIELD,		68	6mo.	4	1855
	<i>Liverpool. An Elder. Widow of George Crosfield.</i>				
MARY CULVERHOUSE,		75	2mo.	19	1855
	<i>Leighton Buzzard.</i>				
PHEBE DANSON,	<i>Moss Side, 49</i>	6mo.	16	1855	
	<i>Manchester, wife of George Danson.</i>				
	<i>Naturally of a lively and affectionate disposition, this dear friend, who was the eldest</i>				

daughter of Isaac and Ann Wright, of Haverhill, Suffolk, gave early indications that the work of religion was begun in her heart, and that piety and virtue had become attractive to her view. Though perhaps less inclined than is frequently the case in early life, to indulge those propensities which mark the corruption and vanity of our fallen nature, she had nevertheless, as she advanced in years, to lament the continued evidences of an unsubjected will. But yielding to the sanctifying operations of the Holy Spirit, she gradually advanced towards that blessed state in which "every thought is brought into captivity to the obedience of Christ," and his humble followers are content to walk in that strait and narrow path, which leads to everlasting life.

About her eighteenth year she had a serious illness, which appears to have been blessed to her. On her recovery, she evinced increased attachment to the Redeemer's cause, and a fuller appreciation of our christian principles and testimonies. Her interest in the welfare of her neighbours was manifested by her exertions in establishing a useful institution for poor women in her native town, and in uniting with others to promote the circulation of the Holy Scriptures.

She was diligent, at the same time, in watching over her own heart, and a few years afterwards, to promote this important object, commenced a diary, from which the following extracts are selected.

2mo. 11, 1826, "How uncertain is life, and on what a slender tie hangs our existence! An unforeseen accident, or a few days illness, snaps the thread of life, and where are we? Happy are they who in their lifetime make it their primary object to prepare for such a change. But, O! awful consideration, how many there are who, launched into eternity at a moment's warning, have no time to utter the affecting ejaculation, "Lord have mercy upon me!" O! that the solemn warning we have lately had by the removal of so many of our acquaintances, may answer the end designed, and teach me the necessity of more watchfulness unto prayer, that so the grand enemy of my soul's peace may not gain dominion over me. But alas! how weak and insignificant are my own endeavours. It must be nothing short of Divine strength that can enable me to conquer my evil propensities. Create in me a clean heart, O God! and renew a right spirit within me. Take not thy Holy Spirit from me, and lead me in the way everlasting."

12mo. 17, 1828. "O that I could in abasedness of soul draw near unto my God! but the hindering things of time have such hold upon me as to prevent that secret inward communion I so long after. O Lord, enable me to leave the things that are behind, and to press towards the mark for the prize of our high calling in Christ Jesus."

11mo. 3, 1830. "I desire to be preserved from writing more than I feel. At meeting this morning I suffered my mind to ramble instead of getting into that state wherein we can acceptably worship. O for an increase of watchfulness!"

11mo. 7. "Had a comfortable meeting in the morning, and in the afternoon I thought Divine Goodness was near, but found a difficulty in keeping my mind staid."

11mo. 11. "During reading after tea, I thought of our assistant, and I fear I have not had her best interests so much in view as I ought; but I earnestly hope that, for the future, I shall endeavour to think of her when I am favoured to feel Divine Goodness near, that I may petition for her that she may experience a change of heart, and become a new creature, that she may know that promise fulfilled, 'They that fear the Lord shall not want any good thing'."

1mo. 11, 1831. "Of late I have been led to consider what my feelings are in respect of the ground of my belief. I feel fully satisfied that I believe in the sufferings, death, and ascension of the Redeemer, but I want to feel his power in me as a Saviour from sin, and a *living faith*, by which I can alone come to God through him, the great Mediator and Saviour of fallen, unregenerate man."

2mo. 3. "My mind has felt a dreary blank for some time, destitute of any comfortable feeling; and yet I have at times felt desirous that the work, the *great work* of my soul's salvation, may not be marred on the wheel by any act of mine, either of backwardness or forwardness, but that I may be reduced to a passive state in the hands of the Divine Potter, willing to be any thing or nothing, as he sees meet."

4mo. 10. "Two months have elapsed since I last wrote. During the greater part of the time my mind has been in a very stripped, poor state, destitute of every feeling of good, at times comparable to the pelican in the wilderness, or the sparrow alone upon the house top. O, that I may be willing to enter into a close examination of my deceitful heart, to see what it is that thus stands in the way of my soul's peace: Art thou,

O my soul, fully resigned and obedient to the small intimations of duty which are at times made manifest to thee? O Lord, give me strength and ability to answer all thy requirings, however hard to flesh and blood: even though it should be like to the cutting off the right hand, or plucking out the right eye. Enable me to resign the whole heart and will to thy holy disposal, even so, saith my soul. Amen!"

10mo. 30, 1833. "The forepart of the day pretty comfortable, but in the evening felt my mind a little ruffled by contradiction. I strove against giving way to temper. O Lord, grant me thy grace, which is all-sufficient."

Without more largely extending these extracts, they sufficiently illustrate the character of her religious experience, whilst yet under the parental roof, and instructively exhibit those searchings of heart, and that desire after holiness and entire conformity to the Divine will, which distinguish the true believer in Christ, from the superficial professor.

In 1837, she left her father's house to reside with a younger brother, who had settled at Bolton, in Lancashire, and to him she was for several years not only an affectionately attached sister, but also a truly valuable companion.

Under these new circumstances, it is evident, from her memoranda, that the same watchful care to maintain a close and humble walk with God, which had marked her previous course, continued to prevail. Alluding, at one time, to the repugnance of our nature to maintain a right exercise of mind in our religious meetings, she adds, "May I more and more look unto Jesus, placing my whole dependance upon his holy arm for help, and deliverance from my strong enemy. O Lord, enable me to put on strength in thy name, to make war in righteousness against the enemies of my own house. O holy Father, be pleased to be with me, direct me, lead me, and enable me to follow thee, even should it be through suffering ! But I am a poor unworthy creature; yet, O Lord, accept, I beseech thee, my feeble prayer, and have regard unto my cry ! Come and take possession of my heart, and reign there; enable me to devote my whole soul and body to thy service, and thine only, for thou art worthy of all dominion, and glory, and power, now and for ever. Amen !"

It appears to have been her practice to devote a portion of time to the important duty of private communion with her God, and the omission of it on one occasion is thus noticed.

12mo. 28, 1839. "Felt to-day sensible that I have lost ground by neglecting to absent myself for the purpose of retirement, and waiting upon the Lord for a renewal of my strength. I feel I am an unworthy and unwatchful creature."

In 1844, she paid a visit to her parents at Haverhill. This proved to be a season of severe affliction in the family. Her mother and sister were removed by death. She herself and her brother were reduced by the prevalent fever to a state of extreme weakness, but were favoured to recover. In the same year she was united in marriage to George Danson, of Manchester, to whom she proved a faithful helpmeet during the remainder of her life.

On the 5th of Ninth month, 1845, she remarks in her journal, "Yesterday was the anniversary of our marriage day. How do the many blessings and privileges I enjoy loudly call for gratitude, and a willingness to devote all I have, and all I am to the service of Him who has done so much for me—unworthy me! The retrospect of past seasons of trials and mercies has this evening tendered my mind, and desires have been raised that I may endeavour after increased watchfulness and prayer, seeking daily, and oftener than the day, for a renewal of

strength to go in and out before my family according to truth."

Thus preserved in humility and watchfulness, she was enabled to hold on her course, esteemed and beloved by her friends; and in 1847, she was placed in the station of Overseer. To this she makes the following allusion :

1mo. 22, 1847. "At our Monthly Meeting on Fourth day, my name was proposed to the meeting as an Overseer. O, the great responsibility which attaches to this station, and my unfitness for it! O, for more ability to look unto the Lord alone for strength and wisdom; for I am indeed one of the very poorest and most unqualified for such service; yet, at the time of the Committee, I felt as if I dared not altogether refuse, lest by so doing I should shrink from suffering. O that I may be willing to be or to do any thing that may be required of me, daily seeking for help."

On hearing of the sudden death of B. T., at the Rochdale Station, who, after having just obtained his ticket for Leeds, fell down a corpse, she remarks, (1mo. 11, 1849,) "It struck me forcibly as a warning to some of us that we should know our calling and election to be made sure, as death comes upon us sometimes quite

unawares, not giving time to breathe a prayer. How I long to feel more of an assurance that I have a well-grounded hope of salvation,—an interest in my dear Redeemer, who died for my sins, and is now sitting at the right hand of the Father in heaven, making intercession for us. O, for living faith in, and obedience to that blessed Saviour, in all things!"

In the spring of 1854, our dear friend had an alarming attack of illness, from which, though she survived more than a year, she never wholly recovered. She was gradually reduced to a state of great weakness, but through all her sufferings she was mercifully supported, and preserved in exemplary patience and fortitude.

Referring to a visit she had received from a dear friend on the 23 of 4mo. 1855, she remarks, "She seemed to think that I should not recover, and alluded to the blissful change it would be. It was very affecting to me, as I had indulged the thought of restoration; but, Oh! saith my soul, may I be resigned, and give up all for heaven, and feel as —— said, that, as I drew nearer to the confines of time, the evidence would become clearer and clearer, that my sun would set in brightness."

Fifth month 9th, she writes, "Felt peaceful

and quiet. What a favour! Oh! how should my heart overflow for the very many blessings showered down upon me, utterly unworthy as I feel to be."

"Oh! for a heart to praise the Lord,
A heart from sin set free:
A heart that's sprinkled with the blood,
So freely shed for me!"

As the time of her departure drew near, her heart seemed increasingly to expand in Christian interest towards her friends, and on several occasions her remarks evinced a deep concern for their spiritual welfare.

6mo. 8. She spoke of the love which she felt more especially towards her younger friends, with desires that they might be preserved in simplicity, and be encouraged to yield their hearts to the influence of Divine grace, that they might not only be enabled to see what benevolent engagements they might be rightly occupied with, but be prepared also for usefulness in the church. Many of them, she believed, were well-disposed, and she wished them to be encouraged to faithfulness, in any little service to which they might be called. To a young mother, who called to see her, she expressed the deep interest she felt on her account, and en-

couraged her to endeavour early to instil correct principles into the minds of her tender offspring, remarking that they were very susceptible, and that, when in after life exposed to unfavourable influences, the advice of a pious parent might be remembered.

6mo. 10. In the evening, her brother and sister, from Bolton, having come to see her, she requested a portion of Scripture to be read, and afterwards remarked that she needed the prayers of those present that she might keep hold of the grain of faith. She said that she did not doubt that she should be favoured with an evidence that the work was accomplished, before her removal. After a while she sweetly added, "Bless the Lord, O my soul, and let us praise his holy name together."

6mo. 11. She remarked to a friend who called to see her, that her heart at times overflowed, so that she felt constrained to sing the praises of the Almighty,—whilst at other seasons she felt poor and needy. She spoke of past trials in the work of an Overseer, and her own great weakness, but that she had been helped, adding, that it had been a great trial to her to make remarks in our large meeting, yet in yielding to a sense of duty, she had felt peace. The

118th Psalm having been read, and the 24th verse, "This is a day which the Lord hath made," &c. having been referred to, she said, "It has been a day of sweet peace."

6mo. 12. When evidently fast sinking, she again expressed to some friends who called to see her, the lively interest she felt on behalf of the dear young friends. She said she did not, and could not doubt that the First Day School had been a blessing to many; she thought there was much talent, and much amiability amongst the dear young friends, but what she earnestly desired for them was that they might seek to know from the Lord what was his will respecting them; remarking that there was a duty to perform to the church, as well as to the poor children, and that we might sometimes be unwilling to wait for Divine direction, from the fear lest something should be shewn us that would be too hard for us to comply with, adding her belief that nothing would be required, for which strength would not be given to perform.

6mo. 14. She expressed her belief that her end was near. In the evening, the servants, and different members of the family were called to her bedside, and she was strengthened to impart suitable counsel to all present. She

afterwards requested her relatives to sit down together in silence; and then said that her work was done, and there was not a cloud to obstruct her passage. She sweetly acknowledged that in all her extremities help had been extended, and that she had a prospect of soon being permitted to enter within the Pearl Gates. A little before three o'clock on Sixth day morning, the 15th, she raised her hands in the attitude of prayer, and said, in allusion to some indications of approaching dissolution, "Is this death?" remarking that it was not so suffering as bystanders sometimes supposed. She spoke of the "Rod and the Staff" which supported her, and said that she had often longed to have an evidence of acceptance, and that surely this was one. She sweetly smiled, again alluded to the peaceful state of her mind, and at a little after two o'clock next morning, quietly breathed her last.

GERTRUDE DARTON, 14 1mo. 25 1855

Stoke Newington, daughter of Thomas G. and Margaret E. Darton.

ROBERT DAVIS, *Clonmel*, 41 11mo. 5 1854

SARAH DAVIS, 74 8mo. 12 1855

Kilcarbery, near Enniscorthy, wife of Francis Davis.

WILLIAM DAVIS, *Clonmel*, 14 9mo. 19 1855
son of William Davis.

LYDIA DAWES, 77 11mo. 15 1854
Bishopsgate Street, London, widow of William
Dawes.

PHEBE DEANE, *Brighton*, 51 2mo. 11 1855
wife of William Deane.

EBENEZER DEAVES, *Dublin*, 63 2mo. 8 1855

FRANCES ANN DICKINSON, 31 10mo. 2 1854
Egremont, near Liverpool.

SARAH DICKINSON, 37 1mo. 20 1855
Maryport.

ROBERT DIX, *Northrepps*, 75 12mo. 25 1854
near Cromer.

ANN DIXON, *Staindrop*, 64 12mo. 2 1854
This dear friend was the widow of Ralph Dixon,
of Staindrop, a memoir of whom appeared in the
Annual Monitor for last year. She was deprived
of paternal care when very young, and her mother
imprudently uniting herself in marriage to a
sergeant of the 31st regiment of foot, brought
upon herself and children many trials and priva-
tions. The soldiers' wives and families accom-
panied the regiment in its various marches in
England, Scotland, and Ireland, and also when
it joined the army in Holland. The extreme
sufferings of the British soldiers during their
campaign in that country, are minutely de-

described by Daniel Wheeler in his journal. They were also with the regiment at Gibraltar, on the island of Minorca, and other parts of the Mediterranean. Her stepfather was a very intemperate man, and mostly consumed his pay in intoxicating liquors, leaving his poor wife and children to provide for themselves by working for the officers and men. On the return of the regiment a second time to Ireland, she became acquainted with Ralph Dixon, and was united to him in marriage. Through all she seems to have been mercifully preserved by a kind Providence. Her husband, referring to his marriage in the memoranda he has left behind, and speaking of his wife, says, "She was a prudent and industrious young woman, and a better wife than I deserved, or had any reason to expect." They had not long been married before the regiment sailed for the Cove of Cork, for actual service in Spain and Portugal, and landed at Lisbon. She accompanied her husband during many a weary march in that land, but the soldier's wives being found a great incumbrance, they returned to Lisbon, and were all sent back in a transport vessel to England. This vessel being sadly over crowded, and without either doctor or medicine on board, many died

during the passage. Our dear friend did not escape from a large share of both bodily and mental suffering during this voyage, yet she was permitted to reach her native land in safety, and joined her mother at Cowes, on the Isle of Wight, where she remained till the return of her wounded husband.

Ann Dixon never had the privilege of being at school; by a little assistance from her mother, she was enabled to read the Scriptures, and acquired the art of writing from her husband after they had settled down at Staindrop, his native village. Her natural abilities were good, and her judgment sound, notwithstanding the deficiency in her education. The many hardships and great deliverances they had experienced, gave both to the mind of herself and husband a serious turn, and through the pious influence of his mother and brother who were Methodists, they were induced to attend the meetings of that body, and afterwards to unite with them in church fellowship. She continued a member of the Wesleyan Society for sometime after her husband left it. He, knowing the integrity of her heart, did all in his power to give her every opportunity not only of attending their preachings, but also the class and prayer meetings.

Although she felt much love to her mother and brother-in-law, and many other worthy Methodists, yet she became so dissatisfied with their forms and modes of worship that she could no longer continue united with them, but resigned her membership, and attended with her husband the meetings of Friends. These meetings were mostly held in silence, yet she expressed herself as closely united in spirit to the living members with whom she was now associated. Her husband took great delight in reading to her the history of the society, the journals, and other writings of Friends. When he was engaged in his shop, as her older children grew up around her it was her practice to assemble them in the evenings, and to encourage them to read in their turns serious books, particularly memoirs of deceased young persons, endeavouring to impress upon their young minds the uncertainty of life, and the necessity of preparation for the solemn change whenever it might overtake them. The earnestness of these appeals, and the precious feelings which accompanied them, remain fresh in the remembrance of her oldest surviving children. Several of her beloved offspring were cut down in the vigour of youth. She bowed under these chastenings with christian resig-

nation, feeling assured that, through adorable mercy, they had a bright and blessed hope of a glorious immortality.

The poverty and sufferings of her early life quickened her sympathies for her poor and afflicted neighbours, and she seldom left her own house unless bent on errands of mercy; and assisted by her husband, she often had the satisfaction of relieving the wants and soothing the sufferings of those around her.

She was naturally of a hasty temper, by giving way to which she was often brought under condemnation, but Divine grace eventually triumphed over all, and she became meek and gentle as a lamb.

To adapt her expenditure to her husband's pecuniary circumstances was her great anxiety. In order that they might keep within their small income, she wrought with her own hands, and used the greatest frugality in every department of her domestic arrangements.

For several years before her death she suffered from paroxysms of asthma, which prevented her sleeping in the early part of the night; during these long waking hours when all were at rest but herself, she felt her chief consolation in perusing the sacred page. She loved especially

to read the Book of Psalms,—the penitential, trustful, and joyous language of the Shepherd King was doubtless often applicable to her own condition and produced in her mind those devotional feelings which she wished above all to cherish.

A ministering friend from a distance in a family visit, having been brought into a feeling of her condition, gave her great comfort. She often dwelt on the encouraging language of the Psalmist which he had revived, “Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me ; thy rod and thy staff they comfort me.”

She felt the loss of her beloved husband keenly, and though for some time after rather better than usual, she seemed impressed with the belief that she should soon follow him, and in all her engagements kept this in view. In the latter end of 11th month she took a cold, which so much aggravated her old complaint that it was evident she could not long survive the shock. Her son from a distance had been sent for to see his sister, who was suffering from severe indisposition. On his arrival he was pleased to find her much better ; but sorry to observe his dear mother in extreme suffering. She told him that she felt her end very near, and that

it was herself whom he had come to see for the last time. She afterwards informed her children how she had endeavoured to act up to what she saw to be right according to her small measure; although in many things she felt she had come far short, yet she believed that, through the mercy of God in Christ Jesus her Saviour, her sins were blotted out, reviving the language of the prophet,—“Though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool.” She requested her son who was sitting with her to read a psalm; at the language, “This poor man cried and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear him, and delivereth them,” she could no longer restrain her feelings, but exclaimed “How true! What consolation!”

One of her children asking forgiveness for any unkindness she might have shewn towards her, she replied, “How can I expect to be forgiven, if I do not forgive.”

The evening before she died, her breathing became extremely laborious, and it was evident to her mournful children that she was fast sinking. Her invalid daughter was now carried in to see

her. She took little notice of her when she first entered: on being asked if she knew her, she replied "O yes, I know thee." To her enquiry if she felt happy, she said, "I do, I am going to glory." Upon her daughter's comforting her with the assurance that she would soon join her dear father in heaven, she grasped her hand, and replied, "Happy in glory! may we all meet there! farewell! farewell!" A messenger had been sent for her youngest son, and she inquired once or twice if he had arrived. About nine o'clock she again bid her sorrowing family farewell. The name of Jesus was distinctly heard flowing in soft whispers from her parched lips. About ten o'clock her spirit seemed to have passed beyond the border land. She mentioned distinctly the names of her two deceased daughters and daughter-in-law. "I see them," she said, "in heaven; they are waiting for me." Shortly after, "I see them all," meaning no doubt her dear husband and those that had gone before her. Prayer was now raised that her Saviour would be graciously pleased to be with her in passing through the valley of the shadow of death, and land her safely on Jordan's banks. About eleven o'clock her purified spirit quitted

its tenement of clay, it is consolingly believed for the bosom of her Saviour, to join those beloved ones in heaven, whom she had been permitted to see awaiting her, and to unite with them in songs of endless praise.

DAVID DOEG, *Harraby*, 77 2mo. 22 1855
near Carlisle.

SARAH DOUGLAS, *Lurgan*, 82 4mo. 4 1855
an Elder, wife of Samuel Douglas.

She was born near Athlone, in Ireland, in the year 1773, and was the daughter of James and Susanna Dickinson. She received her education at Mountmelick school, and though there are no memoranda of her early life, there is good ground to believe, that, when young, she yielded to the blessed influences of the Saviour's love, and her feet being early turned into the narrow path, it became her earnest concern to follow the voice of the heavenly Shepherd as her chief guide in after life.

Her health was not strong and often precarious, and she was remarkably prone to look at the dark and discouraging aspect of things; yet, whilst thus encompassed with the infirmities of nature and spirit, she was enabled instructively to shew forth the power of Divine grace to sustain under every trial, and to qualify for the discharge of every required duty.

For several years she filled the office of housekeeper in a Friend's family in Moate; and in 1802, she entered on the duties of teacher of the Girls in the Ulster Provincial School, near Lisburn, and afterwards occupied the important post of Female Superintendent in that establishment. She undertook these offices under an apprehension of religious duty, and all the support which is to be derived from this consciousness was needed to carry her through the difficulties that awaited her.

The period immediately preceding her removal to Ulster was made memorable in the history of our Society, in Ireland, by the secession of several of its leading members, chiefly in that Province, on the ground of unsoundness in regard to the fundamental doctrines of the gospel; and some of the most active members of the Committee of management, as well as the teachers of the school at Lisburn, were included in the number.

As was to be expected under such circumstances, the minds of the children were much unsettled, and this was a source of great trial to her. But earnest were her endeavours to support the Redeemer's cause, and it is believed that the Divine blessing rested upon them. To a great extent, she was permitted to see the prayer

of her heart realized. Some of those who had been the most obstinate and refractory, became broken and subdued in a remarkable manner. Christian love and patience made way for Christian truth ; securing general esteem, she came to be regarded as the friend and counsellor of the inmates of the Institution, and with many of them she sustained that character to the end of life.

It is an interesting circumstance worthy of notice, that though differing widely in religious views, the teacher who preceded her entertained a sincere esteem for her. After the lapse of many years, she had the comfort of seeing the mists of error dispelled from the eyes of this individual ; the pride of human reason was laid low, and she was brought in the depth of humility, to seek reconciliation through faith in that name which once she had denied. From this period S. D. became her most intimate friend, was frequently with her during a long illness, and being sent for, was present at the closing scene, which, through redeeming love and mercy, was one of faith, hope, and peace.

In 1803 our dear friend was married to Samuel Douglas, who at that time filled the office of teacher and Superintendent in the same establishment, and in 1816 she removed with her

husband to reside near Lisburn. She experienced many trials, incident to the bringing up of a large family, as well as others of a more peculiar character. These she was enabled to bear with great patience and resignation, and though occupying comparatively a low station in life, she was regarded as a friend by many truly religious and spiritually minded persons of all ranks, and different persuasions. Her charity was expansive, but whilst gladly recognizing the marks of true discipleship in all, she highly appreciated the truly Christian grounds on which the principles of her own Society are based, and deeply felt the necessity of those principles being faithfully carried out in practice, by all who make profession of them.

For a number of years she occupied the station of Overseer, and subsequently that of Elder, for both of which she was eminently qualified. Her counsel was often encouraging and helpful, and when of a different character, it was so seasoned with true Christian kindness, that it was almost invariably acceptable to her friends. She was accustomed to take very humble views of herself, and on occasions of deep trial she sometimes committed to paper the outpourings of her heart. The following is an extract from a memorandum of this kind, without date :—

“ O gracious and Almighty Father, if consistent with thy blessed and holy will, grant me day by day, a crumb of heavenly bread to keep my soul alive unto thee. Be pleased to renew a little strength from season to season, that I may not utterly fall, or perish from the way everlasting. O Lord, my Saviour, my Redeemer, through whose matchless love and unfailing mercy is my only hope of salvation, I am a poor weak feeble creature, even as a worm before thee, yet thou knowest that I love thee, that I have none in heaven but thee, nor in all the earth that I desire in comparison of thee. To thee my soul desireth to flee for help and safety. Be pleased for thy mercy’s sake, to give me as thou mayest see meet a little supply of thy Holy Spirit, to instruct and teach me in the way I should go. Grant, O Lord ! that thy pure fear, with love unfeigned, may ever abide in my heart, and if consistent with thy will, that my love to thee, thy ever blessed truth and people, may gain an increase in strength, as my poor, frail, enfeebled body decays.”

She was prepared to sympathize with the afflicted of all classes. So lively were her feelings in this respect, that she often seemed to forget her own trials in her desire to pour the balm of consolation into the hearts of others.

In the First mo. 1844, her maternal feelings were closely tried by the loss of her second son, a young man of considerable promise, an account of whom appeared in the Annual Monitor for the following year. In reference to this afflictive stroke she writes, under date 4th mo. 10th, 1845, " Frequently in looking over the last year or fourteen months of my life, and meditating on the events thereof, I have felt humbled and bowed down; and my feeble petition has been that I might not miss the good designed thereby, believing all has been permitted in the unerring wisdom of Him, the Father and Fountain of mercy and love, through Christ our Saviour and Redeemer. How fresh in my remembrance are the bodily sufferings and deep conflicts of spirit of my beloved son; being his daily companion, and partaking with him, in some measure, in all his afflictions. And then the closing scene, never to be forgotten! Although to me a painful separation, yet a preciously favoured consoling season. My spirit has been enabled to rejoice in believing that three of my beloved children have, through redeeming mercy, been permitted to enter the mansions of everlasting bliss.

"O merciful Father, if consistent with thy

holy will, look down on me, a poor, weak, unworthy creature, and cast me not away, in this the time of old age, when my strength faileth ! I am indeed poor and needy, mayest thou O Lord, be pleased to send a little help from thy sanctuary, and strength out of Zion. O my Saviour and Redeemer, thou precious and Holy One ! whom have I in heaven but thee, or in all the earth, I desire in comparison of thee ! O, leave me not, nor forsake me, I beseech thee, but grant a little ray of thy life-giving presence from time to time, to keep alive my soul unto thee. Be graciously pleased in thy boundless love to draw nearer and nearer to thyself, my dear husband and children, that we may all come as with one heart to bow low before thee, submitting in deep humility and reverence to thy purifying operations in our hearts, until brought into childlike obedience to thy holy will. O, grant, saith my soul, this blessing !”

In the 8th mo. 1852, she removed with her husband and daughter to Lurgan. At this period her general health was tolerably good, but her limbs had become so weak as to preclude her from much walking. A friend kindly supplied her with a Bath chair, in which she was drawn to and from meetings. This was a great satis-

faction to her, as she regarded it as a privilege, as well as a duty, to meet with her friends for the purpose of worship, so long as strength was afforded.

In the 11th mo. 1853, she spent a few weeks in the neighbourhood of Lisburn, and expressed much satisfaction in being able once more to attend that meeting, of which she had been so long a member. She afterwards remarked that whilst there she felt her love to flow towards all. She was also able to attend the Quarterly Meeting, which was held in Belfast the 12th mo. following, through nearly all its sittings. She felt it to be a solemn occasion, as she regarded it as a final farewell visit to her friends. About three weeks after her return she became seriously ill, and was confined to her bed, from which she was very little released until her close.

12th mo. 30th, 1853, She writes, "How solemn the contemplation of another closing year added to my lengthened out pilgrimage!"

To which is appended under date

1st mo. 3d, 1854, "Solemn also indeed is the consideration of the opening of a new one to me."

The following memorandum, which it is believed was the last her failing strength enabled her to trace, indicates the state of her mind at this period.

"Father and fountain of life, of mercy, compassion and long suffering, goodness and love towards thy poor creature, man, be thou graciously pleased to look with an eye of compassion on one of the poorest and most worthless of thy creatures ; and if consistent with thy will, grant me a little help and strength to draw near unto thee ; and shelter me under the shadow of thy Almighty wing ! Uphold and quicken me that my soul may live, and that I perish not utterly."

For several weeks after the commencement of her illness it was thought that her end was rapidly approaching, but it pleased an all-wise Providence in his mercy to spare her to her family about fifteen months longer. During most of this period her debility was very great, but she was preserved in much quietness, and often spoke of the comfort and religious consolation which she was sometimes permitted to enjoy.

The interest she took in her friends and in the prosperity of the cause of truth, remained unabated to the last, and the little sympathizing visits which she occasionally received were a source of great satisfaction to her ; she would often say that these opportunities were like brooks by the way.

To her daughter, who had come from a

distance to see her, she said on one occasion, "I should not repine, I do feel at times as if this language was uttered, 'I will never leave thee nor forsake thee.' " She inquired for a dear friend whom she had long known and loved, and who was then accompanying a Minister in the course of a religious visit, adding "I travel with them. I love the ever blessed truth, and desire its prosperity. My heart is toward the willing in Israel, and to such as are called as these are. Oh, how I desire their preservation ! Many are the discouragements, many the desolations, but the blessed truth is and ever will be the same."

First mo. 9th. She was more poorly, and seized with a spasm. When revived, and holding her daughter by the hand, she said, "Dearest children, may you be helped every way when the trying hour arrives. May you be firm, be honest, be faithful; and O, may the Lord bless your dear children, and give them an inheritance in the ever blessed truth. It is worth all else. What does the world signify, compared with one drop of the love of God !"

Second mo. 1855. She spoke of the approaching Select Quarterly Meeting to be held at Lisburn, and expressed with much lively feeling her desires for those who might assemble there,

saying that the recollection of Meetings she had attended there, was fresh and fragrant, that she felt love to flow towards the friends of that meeting, and to some in a particular manner, with whom she had taken sweet counsel. Some of this number, she believed, had been gathered to their everlasting rest. Alluding to a friend with whom she tenderly sympathized, she said, "Give my dear love to him. May the unslumbering Shepherd of Israel be near to preserve and keep him, and may his lamp burn brighter and brighter to the end."

The 1st of 4th mo. Some friends calling in to see her on the way to meeting, she said, "O, prize your privilege now whilst you are able to meet together. Encourage one another to that duty." The night following was passed in much suffering, but prayer and praise seemed to be the constant engagement of her mind. The next morning she asked to have the 71st Psalm read, also the 14th chapter of John. To many parts of both she responded as affording her much consolation. A dear friend whom she had long known and loved coming to her bedside, she said, "It was kind of thee to come to see me. O, my dear, I have often thought of thee, and I believe thou wilt have thy share of

the burden of the day to bear. If thou art called to be a watcher on the walls, don't shrink if thou hast the alarm to give. Thou must be willing to descend into baptism. The more prominent the office, the greater need of humility."

During the following night she was much sunk, but these words were passing her lips, "My blessed Saviour! My Redeemer! My Beloved will come, He will come, and take me to rest." Reviving towards morning, she quoted the text, "My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever."

On the 3d of 4th month, she appeared very low and tried, but at intervals, when comparatively free from pain, a heavenly smile seemed to animate her worn features. She requested the 40th chapter of Isaiah to be read, and afterwards repeated the 10th verse of the 41st chapter, "Fear thou not for I am with thee, be not dismayed for I am thy God, I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness." And again, part of the 1st and 2nd verses of the 43d chapter, "Fear not for I have redeemed thee," &c.

The family being collected in her room, a time

of solemn quiet ensued, after which she took an affecting farewell of each. The following morning, the family being again seated around her bed under the covering of a precious and solemn stillness, at her request she was raised in the bed, and inquiring who was near, she was informed, and then in an audible and clear voice, she said, "O, gracious Father, keep these who are gathered here. Strengthen, and enable them to walk in the strait and narrow way, the way of the cross. And, O, heavenly Father! if consistent with thy holy will, be pleased to cut short the work in righteousness, and say to thy poor afflicted servant 'it is enough.' " After some time she said, "The enemy would condemn when no condemnation comes from God."

Her sufferings about this time were very great. Addressing her children who were standing round, she said, "Pray for me that my patience hold out to the end," which seemed granted in a remarkable manner. She then said, "O gracious Father! be pleased to give a little ease, and say 'it is enough.' " Soon after her sufferings became much lessened. She requested to be laid down, and in a short time her purified spirit quietly passed away, to join

we reverently believe, the company of the redeemed, "who have come out of great tribulation, and whose robes have been washed and made white in the blood of the Lamb."

JACOB DOUGLAS, 75 5mo. 21 1855

Primrose Hill, Ballinderry.

GEORGE NEALE DRIVER, 60 5mo. 31 1855

Highbury Park, Islington.

The power of religion to sustain and to animate amidst the privations and painfulness of long protracted illness, was strikingly manifested in the case of our friend G. N. Driver.

In the midst of health and prosperity, to which blessings had recently been added that of much domestic happiness, he was suddenly seized with paralysis. A series of attacks, continued over more than three years, at length terminated in death. Though often entirely deprived of bodily power, his mind was preserved in much clearness. Amidst deep searchings of heart, and the humiliating sense of utter unworthiness, he was enabled by faith in his Saviour, to lay hold on the hope of salvation through the merits of his atoning sacrifice. Thus sustained, he exemplified the patient, thankful, humble spirit of the Christian believer, to the instruction and comfort of his beloved partner and his attached friends.

MARY DYMOND, *late of Lewes*, 47 8mo. 8 1855
died at Bath.

THOMAS EARNSHAW, 93 2mo. 22 1855
Highflatts, Yorks.

ELIZABETH EDGE, *Coalport*, 77 4mo. 13 1855
Coalbrookdale, widow of Benjamin Edge.

JOSEPH EDMUNDS, *Dorking*, 21 11mo. 25 1854
son of William and Sarah Edmunds.

ALFRED ELLIS, *Bristol*, 32 3mo. 30 1855

JOHN ENOCK, *Sibford Gower* 60 7mo. 25 1855

EDITH MARY EVANS, 3 12mo. 2 1854
Upper Clapton, near London, daughter of
William K. and M. A. Evans.

TABITHA EVELEIGH, 67 10mo. 21 1854
Southport, widow of Joseph Eveleigh.

ELIZABETH EVES, *Dublin*, 79 9mo. 26 1854
widow of Samuel Eves.

HANNAH FARDON, 45 1mo. 8 1855
Cheltenham, daughter of Richard Fardon.

ELIZABETH FAULDER, 11 8mo. 2 1855
Bristol, daughter of John and Maria Faulder.

THOMAS FIRTH, *Wakefield*, 12 7mo. 10 1855
son of Joseph and Elizabeth Firth.

MARY FISHER, 72 5mo. 18 1855
Mount Tallant, Co. Dublin, wife of Benjamin
C. Fisher.

MARTHA FLETCHER, York. 82 12mo. 5 1854

Martha Fletcher was one of the young women who assisted in the work of education, in the Girls' School, established at York in the year 1784. Samuel Tuke, in his History of Education in the Society of Friends, thus characterizes the School. "Few educational experiments have had the evidence of a larger portion of success, than attended the labours of this unpretending institution. Not a few valuable members of our religious Society have traced the right decision of their early life, to the sound religious care and example which this School afforded them. Its tendency was to form characters, distinguished by Christian simplicity and decision of mind." Soon after the establishment of this School, "Martha Fletcher entered as an assistant, and remained," says S. T., "during the continuance of the School in its original hands, (William and Esther Tuke,) a most competent and efficient teacher."

The annual meeting of this School held at York the 26th of the 3rd month, 1796, records the following minute: "It being the judgment of this meeting that the present salary paid to Martha Fletcher is not adequate to her services, it is concluded to advance the same to ten guineas." In this School, receiving and communicating

impressions, our friend continued several years, and the whole of her future course of life was distinguished by the force of character which this training had tended to produce, and which in its turn stamped its impress on the plastic minds of many entrusted to her care. If her love of order appeared at times irksome, if her authoritative manner occasionally appeared a little over exactive, yet these were so modified by genuine kindness, as to secure the lasting esteem and attachment of many who were brought under her influence. After leaving the school M. F. resided some years in the family of William and Esther Tuke. In the deeply instructive society of these valuable friends, her character was further developed. In the year 1813, a school on the British system for poor girls was established in York. Our friend engaged heartily in this work; and, with some interruptions occasioned by change of residence, it occupied much of her thought and time to the end of her long and valuable life. Her personal services, mental energy, and pecuniary assistance were liberally devoted to this institution.

For these services her quick discernment, decision of character, and training in early life, already alluded to, had peculiarly fitted her.

To the first mistress of this school, Hannah Wilkinson, who filled the post for twenty-five years, she was united in bonds of friendship, which death alone has severed for a time.

In the year 1834, Martha Fletcher united with her cousin James Cropper in his interesting establishment for poor destitute and orphan boys, at Fearnhead near Warrington. Those who had the privilege of being occasional guests there, will recall with feelings approaching to veneration, the figure of the aged and the infirm Liverpool merchant, wealthy enough to command all the resources of luxurious retirement in the evening of life, his face beaming with christian benevolence and love, living in the midst of the half-tamed outcasts of towns and rural districts. They will not fail also to remember the tall, upright, commanding figure of his still energetic and executive cousin, who so warmly entered into all his plans, and so largely contributed to the efficient carrying on of this singular work of faith and labour of love.

On the decease of her cousin, and the breaking up of his orphan school at Fearnhead, Martha Fletcher returned to York. Though less able to engage in active service than formerly, her interest in the school for poor

girls was resumed. The abolition of slavery and the education of the enfranchised negroes were causes dear to her heart. Her purse was ever open to their advocates and friends. One of her last acts of pecuniary benevolence, during the last week of her life, was the transmission of ten pounds to the treasurer of the Anti-Slavery Society. That great national calamity, the Irish famine, stirred her deepest sympathies. She contributed liberally to the funds, and collected and purchased large quantities of clothing for distribution amongst the poor destitute population. Her pensioners among the poor were numerous; when no longer able to assist in person, her delegated almoners visited them for her. During the last few months of her long and active life, she suffered much from indisposition incident to advancing years. Her long attached friend, Hannah Wilkinson, was her frequent attendant. The following memoranda made by her of her beloved friend's closing scene, will be found deeply interesting and instructive.

"After a severe attack on the evening of the 4th of 12th month, which proved to be the commencement of the agonies of death, there was a short respite, when the following words were expressed to her friend, on whose shoulder she

was leaning her head. "I don't feel doubts as the end approaches, yet they may come. I have always had a dread of death, and felt unwilling to talk on subjects connected with it; that reluctance is now quite taken away. I could not have supposed it possible that I should feel so much freedom in speaking about these things. I am conscious of much imperfection and many frailties, but as C. W. said this morning, 'The blood of Jesus Christ cleanses from all sin.' "

"I have no hope but in the mercy of God in Christ. How can they be comforted who do not trust in Him? What other refuge can we have?" It was remarked that the Saviour was touched with a feeling of our infirmities. "Yes," was the answer, and "in all their afflictions he was afflicted." After a short pause, she added, "There are no clouds." It was said to the sufferer, "we do not require dying comforts while living, but in dying moments they are often bestowed." The quick response was, "That is good, that is true." "There is forgiveness with thee that thou mayest be feared," was repeated in the ears of the dying philanthropist. "Precious!" was the immediate reply. "There is a land where the weary are at rest," was gently whispered; "Yes," she said, "there I hope we shall meet again."

JOHN FLETCHER,	52	12mo.	15	1854
<i>Leigh, South Lancashire.</i>				
JOHN FLETCHER,	75	4mo.	9	1855
<i>Nethrop, near Banbury.</i>				
ANNA FORSTER,	70	6mo.	5	1855
A Minister. Widow of William Forster.				
MARIANNE FOSTER,	45	11mo.	26	1854
<i>Hitchin.</i>				
GEORGE PHILIP Fox,	64	2mo.	10	1855
<i>Falmouth.</i>				
ROBERT BARCLAY Fox,	38	3mo.	10	1855
<i>Roskrow, near Penryn, Cornwall.</i>				
ROBERT PHILLIPS Fox,	68	7mo.	19	1855
<i>Kingsbridge.</i>				
JAMES FREELOVE, <i>Esher.</i>	79	2mo.	7	1855
ANNA GALES,	36	3mo.	22	1855
<i>Wells, Somersetshire.</i> Wife of Joshua Gales.				

This dear friend was little known beyond the family circle, but as in quietness and in much peacefulness she passed her days, it is believed that it was her concern to be found walking in the just man's path.

In the winter of 1853, she frequently attended upon her beloved aunt Anna Maria Scales of Pakefield, whose decease, from pulmonary consumption, took place in the Eleventh month of that year. It was supposed that during this

period the same disease commenced with the subject of this brief notice; a cough came on, which appeared to be deeply seated, and the usual symptoms of this flattering complaint gradually followed. Her friends anxiously watched with alternate hopes and fears, the delicate state of her health. Expressions would occasionally drop from her pen and lips which plainly told that her own apprehensions were excited, and as disease made progress, increasing thoughtfulness was observed, indicating a strong desire that a full preparation of heart, and acceptance with a reconciled Father, might be experienced, before the awful summons came, which was to separate her from a beloved husband and four tender children. Very gently did it please the Saviour of her soul to deal with her; no terrors seemed to mark the conflict of her mind; she knew that of herself she was nothing, and that she possessed nothing of her own by which she could claim the kingdom of heaven; she sought to rest her all upon redeeming love, and, under every touching and tendering anticipation, to say, "the Lord's will be done."

She was naturally of a meek, retired spirit, and in some degree reserved in her communications; but consoling evidence was afforded of

the work of grace which was ripening this precious plant for eternity. To an intimate friend who watched over her with tender solicitude, she now and then disclosed the secret of the Lord's hidden work in her soul. Known only to the children of the kingdom is that blessed work, which converts the sinner from the error of his ways, and brings to perfect peace with God in Christ. The deep value of the Gospel of our Salvation,—how precious it is in life, and especially felt to be so as the Pearl Gates open to our view, how it redeems from all sin, how it purifies and exalts the soul that feeds on it, was instructively exemplified, during the illness of this dear friend. She frequently desired to be patient, and to be made willing to bear all the Lord might see right to lay upon her.

On third day morning, the 20th of Third month, she became much worse. Her husband and her children were called at her wish. Whilst sitting in silence, she requested the first and second verses of the 43d of Isaiah to be read, and then made some remarks about the children. Increased weakness was perceptible, and on being told in answer to her enquiry, that her medical man thought she could not continue long, she said, "yet I may have to live many days in this

state, but if it be the Lord's will, I desire patience." She then requested that the hymn beginning—

"Jesus, refuge of my soul,"

should be read, and laid in a very sweet state most of the day. During the night she had a violent fit of coughing which exhausted her very much, and she said, "Oh this weakness ! but the Lord's will be done!" Towards morning she said, "I cannot remember my feelings ever being exactly what they now are." It was evident that a change was coming on. When asked if she had any doubts, she said, "No! I had some, but they are all gone now." After her medical attendant left she said, "I thought he took leave of me—*Yes! this is death!*" She then became much worse, and again she said, "Yes! this is the valley, but my Saviour's arm is underneath for my support." "O Lord! come Jesus," was faintly heard. She again revived, and laid in a composed state. About ten o'clock she said, "I humbly hope an entrance will be granted me into my Saviour's kingdom this night, but if not, I desire patience." She then repeated the first and second verses of the 23d Psalm. When asked if she would like water,

she said "No, I have *living streams.*" To her attendants she said, "I desire patience for you as well as for myself." On her being asked if all was bright, she said, "Yes, *so bright!*" A few hours after, she was released from all pain and conflict, and permitted to enter, it is thankfully believed, into eternal rest and peace.

BRERETON GIBBINS, 72 8mo. 16 1855

Smithwick, near Birmingham.

OSWALD GILKES, *Darlington.* 43 9mo. 18 1855

JAMES GILPIN, *Bristol.* 75 1mo. 11 1855

JAMES GILPIN, *Newcastle.* 67 1mo. 26 1855

An Elder.

ALFRED GILPIN, 28 8mo. 9 1855

The decease of this dear young friend took place at Cape Town, South Africa, where he had gone for the benefit of his health.

WILLIAM W. GLAISYER, 20 12mo. 19 1854

Dublin. Son of Joseph and Ellen Glaisyer.

THOMAS GOPSILL, *Hertford.* 69 6mo. 13 1855

JANE GORNALL, 21 3mo. 15 1855

Preston, Lancashire. Daughter of Richard Gornall.

WILLIAM GRAHAM, 75 1mo. 3 1855

Whitehaven.

SARAH ELIZABETH GRAY, 1 5mo. 6 1855

London. Daughter of Samuel and Sarah Gray.

MARY GRAY, *Brentford*, 74 6mo. 19 1855
Wife of George Gray.

MERCY GREEN, 79 2mo. 18 1855
Saffron Walden. An Elder. Widow of
Joseph Markes Green.

This dear friend was much beloved by those who knew her ; for during a long and active life, humility, love and kindness were remarkably the clothing of her spirit.

When the care of a large family devolved upon her, her domestic duties were performed with unselfish assiduity and diligence ; and her children, whom she had nurtured with no common solicitude and Christian care, were her faithful attendants during a long and trying illness.

She had been gradually declining in bodily strength for some years, though she continued to enjoy and value the kind visits of her friends. She often made sweet and grateful allusion to the blessings she received from the hands of her heavenly Father, while he was thus gently weaning her from the things of earth, and preparing her for the heavenly inheritance.

In this long time of weakness, however, she was often tried because she did not enjoy so much as she desired of the sensible presence of Him whom she had long loved, and sought to

serve faithfully ; though almost invariably she was enabled to wash and anoint that she might not appear unto men to fast. She would sometimes communicate a little to her daughters, of her inner feelings and aspirings, and once she said touchingly, "I think I should feel resigned if I could say, 'heaven is my home ;' but I have not arrived at that yet."

On the 21st of 11mo. 1853, after some words of grateful and affectionate acknowledgment to some of her children, she asked their prayers that she might be made quite fit to go, before the summons should come, saying, "Heaven is a *holy* place." She added that her late increased weakness had led to close searching of heart, that she feared she was too much attached to her family ties, speaking most affectionately of all, and acknowledging their kindness and affection with deep humility. Indeed it was evident that the refining process was advancing, the exercise of her spirit was deepening, when on the 5th of 12th mo. 1854, she was suddenly attacked with paralysis, while sitting at her usual employment. She was soon carried up stairs to bed, to which she was almost entirely confined for about eleven weeks.

Patient acquiescence in the divine will was

beautifully manifest. But she seemed led still further into the valley of humiliation, while drawing nearer to the source of infinite purity and holiness, and the enemy was permitted sometimes to buffet her. She lamented her past deficiencies, longed for more of the spirit of prayer, &c. But, after a while, it seemed as though the tempter was silenced, and the cloud that veiled her Saviour's presence passed away, leaving her quietly waiting the appointed time, when through his love and mercy, an entrance should be granted into his everlasting kingdom.

This trial of faith and patience was, however, continued a while longer, with an increase of bodily suffering, under which she one day feelingly inquired, "Is it not somewhere said, He doeth all things well?" Conversing on the 13th of 12mo. with her medical attendant, he remarked, "There is a passage in the Lord's Prayer which comprehends a great deal, 'Thy will be done.'" She replied "I think I can nearly adopt that petition;" and afterwards repeated these lines,

"Sweet to lie passive in His hand,
And know no will but His!"

A few days after she expressed herself to this

import, "I feel now as if I was entirely resigned to the Divine will. It is the first time I have been able to say I can resign my dear children. I hope you will be able to trust on my account, when I am gone, though I do not see any bright prospect; it is hidden from me; it may be good for you to see that the opinion of others is nothing to trust to at such a time. All must be searched out."

Some time after she said, "I want you to unite with me in praising the Lord for his mercies. He has dealt very mercifully with me." On another occasion she humbly acknowledged her many shortcomings, and, cordially assenting to the blessed truth, that "a perfect atonement has been made," she exclaimed, "what a comfort to have a blessed hope of heaven, that pure place!" And the same evening she remarked, "No one that has a hope of heaven can entertain an unkind thought of another."

The influence of her loving spirit was sweet to those around her, and on one occasion she said to a friend, "I feel very weak and worn out, every thing worn out but love!" And to one of her daughters, "Love is over all!" The last hour was a solemn one, and if such evidence as these expressions convey, had not

been granted, that though bodily strength was failing, the heart was fixed, trusting in the Lord, her humility and patience told clearly of it, and, as her medical friend remarked, "her daily life proved her state of preparation for the solemn change;" which on her account was cause for thankful rejoicing, in the consoling belief, that the precious departing spirit had gained the victory, through our Lord and Saviour Jesus Christ.

JOHN GREENWOOD, 81 1mo. 28 1855

Galleywood Common, Chelmsford.

THOMAS GRIMES, 89 2mo. 24 1855

Cranfield, Bedfordshire.

ELIZABETH GURNEY, 70 2mo. 14 1855

Ham House, Upton. Wife of Samuel Gurney.

JOHN HALL, *Folkstone, Kent* 91 2mo. 3 1855

JOHN HALL, *Banbury.* 64 3mo. 11 1855

HENRY HALL, 19 7mo. 4 1855

Headingley, near Leeds. Son of William and Elizabeth Hall.

JOHN HANDS, 68 9mo. 7 1855

Westminster, London.

HENRY HARDAKER, 90 5mo. 26 1855

Lothersdale, Yorkshire.

MARGARET HARKER, 78 3mo. 13 1855

Cowgill, in Dent, Yorkshire.

SUSANNA HARLOCK,	70	6mo.	14	1855
<i>Finedon, Northamptonshire,</i>	Widow of Joseph			
Harlock.				
LYDIA HARRIS, <i>Cheltenham,</i>	72	12mo.	16	1854
Widow of Richard Peckover Harris.				
ANN HARRIS, <i>Exeter.</i>	79	3mo.	28	1855
JONATHAN HARRIS, <i>JUNR.</i>	47	8mo.	29	1855
<i>Papcastle, Cumberland.</i>				
LYDIA HART, <i>Norwich.</i>	78	7mo.	24	1855
Widow of Charles Hart.				
ELIZABETH HARVEY,	81	5mo.	5	1855
<i>Youghall.</i>				
BETTY HAZELDINE, <i>Liverpool,</i>	80	8mo.	28	1855
widow of Samuel Hazeldine.				
MARY ANN HEWARD, <i>Hull,</i>	55	6mo.	23	1855
wife of Joseph Heward.				
FRANCIS HILLS,	82	1mo.	16	1855
<i>Great Coggeshall.</i>				
MARIA HILLS,	73	1mo.	21	1855
<i>Great Coggeshall,</i> widow of Francis Hills.				
ANN HINCHLIFFE,	71	12mo.	5	1854
<i>Shepley, near Highflatts, Yorks.</i>				
JAMES HINCHLIFFE,	82	2mo.	3	1855
<i>Shepley, near Highflatts. Yorks.</i>				
RICHARD HIPSLEY, <i>York.</i>	12	11mo.	25	1854
Son of Henry Hipsley.				

SARAH HOARE, *Bath.* 88 4mo. 14 1855

This dear friend was extensively known and beloved. She was born in the neighbourhood of Bristol, about the year 1767.

But little is known of her early life, except the all-important fact, that her mind in childhood was favoured with the tendering influence of Divine grace, and yielding to the precious visitations of heavenly love, she deepened in religious experience, and joined our Society by conviction. She was gifted with superior mental powers, and possessed much refinement of mind, and sensibility of heart; her literary and scientific attainments were also considerable. She was engaged for many years in Ireland in the education of the daughters of Friends, and subsequently at Frenchay, near Bristol, to which place she removed in 1815. In 1832 she took up her abode with a beloved niece at Bath, with whom she continued to reside for the remainder of her life. She loved the society of young people of all classes, to whom she was a very interesting companion, and she delighted to encourage a taste for those pursuits which improve the mind, and tend to raise the thoughts to the Great Creator.

Our dear friend was much attached to the

principles of Truth as professed by Friends, she mourned to see any of her beloved fellow members departing from them, and it was a subject of thankful rejoicing when any one, particularly any of those who had been intrusted to her care for education, became followers of a crucified Lord, and qualified for usefulness in the church. And this, it is believed, proved conspicuously the case with many now wives, mothers, and heads of families, for whom, while her pupils, she had felt much christian solicitude. Love was a beautiful, indeed a leading feature of her character, and this was manifested by the lively sympathy with which she entered into the joys and sorrows of her friends.

Her correspondence was extensive. The style of her conversation was strikingly delicate and edifying. She seemed to have expelled all common-place expressions from her recollection, at any rate they were disused by her. Her subjects were mostly of an exalted, if not a deeply religious character.

Her philanthropy was proverbial. Acutely she felt, and much she did in sickness and health for the outcasts of society, and to them she would lend a reclaiming hand, wherever and whenever they were to be met with: indeed, it may be

truly said that she desired her *conduct might express* her love for her fellow-creatures. Her tender compassion for the brute creation was also a very prominent feature in her character; her sensitive mind was deeply alive to their sufferings, and the feebleness of her sex did not discourage her from efforts for the prevention of cruel and degrading sports, often at the risk of personal danger and abuse.

[From copious memoranda left by her the following characteristic extracts have been made.

During a visit in Ireland, she writes, "10mo. 22, 1820. I had in that place been enabled earnestly to entreat the Lord that he would keep me from doing any thing that would bring dis-honor upon his people; that he would take away my natural life rather than suffer me to do any thing unworthy of one professing to follow him."

"1mo. 27th, 1822. At a meeting I could feelingly repeat part of the 103d Psalm, the words passed frequently through my mind, and seemed to rest upon my tongue. A small degree of sweet composure was afterwards my blessing; *but talking too much after the meeting*, I lost much of it."

"5mo. 26th, 1822. My exertions on the

subject of bull-baiting have lately been almost as much as my strength of mind and body could bear. Extreme suffering on account of the degraded state of my fellow-creatures, and the sufferings of the defenceless brute, wring my heart with anguish. My portion of earthly happiness is greatly diminished by the continual hearing of cruelty."

"6mo. 9th 1822. 'Bless the Lord, O my soul, and all that is within me bless his holy name.' Such is the language of my heart at this moment, and such I trust it will always be. My desires are answered respecting bull-baiting, which is an evil that has painfully occupied my mind during many years; at least so far answered that it was prevented last week, which was the usual time for the diabolical sport."

"9mo. 2d. 1822. I was enabled to address Neat, the pugilist, I fear unavailingly, at least for the present; but as I believe it was done in *holy fear*, it may be as bread cast upon the waters that may return, &c."

"11mo. 14th, 1822. The horrid prize fight I so much dreaded, is given up. I bow in reverent thankfulness."

"11mo. 29th, 1822. At meeting—it was held in silence. Soon after taking my seat desires

were felt for the power to pray. It was a time of much brokenness of spirit, of fervent desires that I might be made as a pillar in the house of my God, that should no more go out, that I might be a sincere humble follower of a crucified Lord."

In a state of mental trial, she writes—

" 4mo. 21st, 1823. Sometimes I recalled precious visitations in my childhood, and many proofs of Thy mercy towards me, and these recollections comfort me."

" 5mo. 4th, 1823. Have been much concerned and suffered deeply on account of a pugilistic contest to be displayed the day after to-morrow. Nine of the magistrates residing in Berks, &c., have been addressed. This was rather the concern of Samuel Capper than of myself. My heart has been fervently engaged to pray to Him who has all power, that he will have pity upon these poor miserable deluded wretches, and prevent the worse than brutal contest. I have remembered his wondrous works of old, and surely he is all powerful as then. Oh! that it may please him to hear *me* at this time, and the many who will no doubt pray to him on behalf of the iniquitous multitude. My heart is indeed sorely pained on their account."

“11mo. 1st, 1823. During the Meeting for worship previous to our last Preparative Meeting I felt like a cast away indeed, but being named for a Representative it comforted me, and renewed a hope that mercy was yet extended.”

“12mo. 13th, 1823. This day Arnee Frank was most acceptably exercised among us. His subject from the 25th of Matthew, the parable of the talents. I admired the wonderful dealings of the Almighty, knowing there were some present to whom his expressions were peculiarly applicable. Oh, that I could retain the sweet, the ineffably sweet feeling I had of the presence of the Holy Spirit! Yes, I reverentially express it, there was a delightful covering over our assembly.”

“4mo. 14th, 1824. I went to meeting in great poverty, depressed by recollection of my backslidings and omissions of duty; it seemed as if I could not be sensible of any good; yet I did desire for myself and the whole meeting that we might experience descendings of heavenly dew. Our friend George Withy stood up, and life accompanied his testimony. He spoke of silent worship, that silence which we ought to labour for, that silence in which we could say ‘The Lord reigneth;’ but he also mentioned a silence

comparable to the silence among the tombs. Afterwards in solemn prayer, he expressed his belief that there were those present whose love was *chaste towards the Lord*; a sweet expression! in which belief I could unite. This was a meeting worth waiting months and even years for. There was in it a solemn heavenly covering which I hope was felt by all present. I thought I could say with my whole heart, 'Hallelujah, the Lord reigneth!' My heart was filled with gratitude to the heavenly Giver. These were refreshings as from his presence. It appeared to me that we were baptised as into one spirit. I thought I could meet death without fear, nay even with rejoicing. I was afraid to speak to any one coming out of meeting, lest I should lose the sweet savour of such a meeting, but I talked too much afterwards, and did not enough cherish the blessing I had received."

"8mo. 15th, 1824. Believed myself enabled to supplicate for Almighty protection. It seemed as if danger were near, and that I should feel peculiar need of such protection. I have felt the preserving power lately in a particular manner. I long to have a clear evidence that my sins are forgiven, that my name is written in the Lamb's book of life."

“10mo. 28th. 1824. Miserably poor as I am, I still feel those are dearest to me who love the truth, and nothing in this world delights me so much as to hear of Zion’s prosperity.” On reviewing my multiplied engagements, and recollecting how much my mind is drawn from its watch, I have been enabled to desire, I believe with my whole heart, that I might enjoy ‘a closer walk with God ; that whatever may be my employment, my mind might be raised to him, that thereby I might be better enabled to know his will, and guard against that warmth of temper that so often distresses me, and that my countenance and manners might declare that I desire to be with Jesus.”

“6mo. 16th, 1825. Oh ! how rejoiced was my poor soul, that had long been hungering for a little spiritual nourishment, to be enabled to ask for it. It was another sweet assurance that I was not forsaken. My mind was left in a state of sweet serenity for several days ; but, alas ! my irritating engagements, and my want of watchfulness, dissipated this sweet serenity, and left me a prey to vexations, and to my too great warmth of temper.”

“9mo. 2d, 1826. Very much grieved on account of the cruelly oppressed Slaves in our West India

Islands. The cries of one poor woman of whom I had been reading, who had been deprived of her two children, seemed to follow me, and pierce my very heart; but I was enabled to raise my feeble cries for her, and for the whole injured race, and it relieved me."

" 10mo. 5th, 1826. While sitting with the family of ——— the wife pleasantly remarked, that her husband was not sufficiently careful as to neatness of dress, when he replied, 'Well, I hope I shall keep *dirt* out of my mouth.' The word *dirt* appeared to me to be emblematic of evil speaking, slandering, backbiting. It touched and reproved me, for I thought, I had been speaking of the failings of my neighbour too freely."

" 5mo. 6th, 1827. Lately I heard that Sarah Abbot and Ann Tweedy were about to pay a religious visit to the families constituting this Meeting. I secretly desired that they might in their visit to me have a sense of my spiritual famine, of my almost desponding state of mind; and to my great admiration it was so. They had, I believe, a clear view of my poor, stripped, sorrowful condition, and, (may I ever remember it with gratitude,) were directed to hand me consolation."

“5mo. 17th, 1829. At a meeting which was held in silence. I walked thither, as usual, very much depressed, recollecting how seldom I was permitted to feel heavenly refreshing; but at this sitting I was enabled to enjoy solemn silence, in which my soul could breathe to its Maker: and Oh! how earnestly did I desire that he would never leave me nor forsake me.”

“5mo. 31st, 1829. Endeavoured to review my mercies past, and to be thankful for the present. I was also permitted to pray, and fervently and devoutly did I supplicate for mercy, that my close might be peaceful; that the holy hand might not spare, nor his eye pity, till he had made me such as he would have me to be. I know that this prayer was of his own inspiring, from the sweetness and content which followed.”

“3mo. 20th, 1830. Went to meeting in a state of mind, as I thought unfit, or unprepared for solemn endeavours to worship; an unusual self-satisfaction prevailed: it was painful to me, yet still it did prevail. After taking my seat a total inability was felt for silent waiting; so much dissipation of mind and hardness of heart I have seldom experienced, so that I could have no prospect of heavenly refreshment, and thought it would be quite in vain to seek it. But thanks

to the great condescension of my heavenly Father! a delightful solemnity covered my mind, and prayer, praise, and adoration, beyond what I can express, was my happy experience, and though the meeting lasted nearly two hours, it seemed a very short meeting. At this moment, near midnight, I feel a small degree of the delightful refreshing, and can raise my heart with thankfulness."

" 3mo. 20th, 1830. About three weeks ago, Mary Hunt, at a week-day meeting, was engaged in supplication, after which I thought we received a portion of that bread which satisfieth, and could say from heartfelt experience, 'the Lord reigneth.' Such seasons are inexpressibly precious. I should like to steal away from meeting without saying a word to any one, that I might retain as long as possible the sweet unction. Entering into conversation immediately seems to dissipate much of my comfort, yet it would appear unkind or unsocial to do so. At country meetings, where we see our friends but seldom, perhaps there might be some excuse for loitering a little after meeting, yet I fear that much of the savour of our heavenly visitations is dissipated, and the serious joy and comfort soon leave us, occasioned by these often

unnecessary communications. I love my friends, but so seldom am I favoured with refreshings from above, with a sense of divine regard to my almost continually distressed and sorrowful soul, that when it does come, I feel it, far beyond anything besides, precious, and wish to keep it."

"4mo. 18th, 1830. I am glad it is in my power to record my spiritual comfort. This morning at meeting believed I felt at least a sacred solemnity of mind, in which I thought I could look to, and pray to my heavenly Father; and, Oh! how earnestly did my soul desire that he might be with me at the close, and condescend to give me an evidence of sins forgiven."

"5mo. 12th, 1830. Was oppressed with drowsiness—it was exceedingly painful to me; in vain I endeavoured to shake it off, it still oppressed and distressed me. At last, in extreme weakness, I raised my heart to Him who I knew could relieve me; I prayed to be relieved from this suffering, and I was enabled to ask in faith. My prayer was answered, I did feel immediate relief, and the remaining part of the meeting, enjoyed sweet silence, as at the footstool of mercy, and could at last breathe grateful

thanks and praise ; and as soon as my mind felt disengaged the meeting broke up. This I have frequently experienced after very solemn and delightful engagement, there has been a pause or cessation, and the assembly almost immediately was broken up. I took away with me grateful, joyous, happy feelings, and could adore."

" 5mo. 16th, 1830. I may venture to say that I had the happy experience of spiritual prayer, and refreshing silence this morning, though I sat down deeply lamenting my poverty and reviving proneness to sin, there seemed no life in me ; but, Oh ! wonderful condescension ! I trust I had the best of all experience, a permission to approach the throne of grace."

" 2mo. 1831. I felt depressed almost below hope, and thought I should not dare even to seek in silence for spiritual comfort,..... but found as I have often found before, that I can have no peace without a daily endeavour to lay, as it were, my soul at the footstool of mercy, simply to wait."

" 9mo. 5th, 1831. Enabled to pray. I feel grateful for such a privilege. Oh ! may the liberty to approach the Majesty on high return much more frequently than of late, for I have felt poor, low, and much deserted."

Referring to a circumstance that greatly distressed her, she writes as follows—

“ 10mo. 23d, 1831. E. S. then on a religious visit to these parts; she had felt a drawing towards me, and never was a visit more rightly timed, or more consoling: it left upon my mind indescribable comfort, a real most delightful rejoicing. Oh! what mercy to a worm! Language is too poor to convey any idea of what I felt; only those who have tasted such delight can know; nor was my joy of a very transient nature; even now something of the feeling remains.”

“ 3mo. 22d, 1832. The formation of a Society for the promotion of humanity towards animals gives me great comfort. May it prosper! Only He who gave me life can know how much I have suffered on account of the cruelties practised on them. He has seen my tears, and heard my prayers, and he knows all I have endeavoured to do, and all I have really done to mitigate their sufferings.”

Our dear friend suffered deeply in the prospect of the great lion fight at Warwick, in 1825, in which Wombwell matched his largest lion to fight with six dogs of the bull and mastiff breed, for a stake of Five Thousand Pounds, and she

addressed the following unavailing letter to Wombwell, which found its way into the *Times* newspaper; with reference to which, that paper remarked, "what must have been the texture of that mind, on which such sentiments could make no impression!"

"Friend—I have heard, with a great degree of horror, of an intended fight between a lion that has long been exhibited by thee, consequently has long been under thy protection, and six bull-dogs. I seem impelled to write to thee on the subject, and to intreat thee, I believe in Christian love, that, whatever may be thy hope of gain by this very cruel and very disgraceful exhibition, thou wilt not proceed. Recollect that they are God's creatures; and we are informed by the *Holy Scriptures* that not even a sparrow falls to the ground without his notice; and as this very shocking scene must be to gratify a spirit of cruelty, as well as a spirit of gambling—for it is asserted that large sums of money are wagered on the event of the contest—it must be marked with Divine displeasure. Depend upon it that the Almighty will avenge the sufferings of his tormented creatures on their tormentors; for though he is a God of love, he is also a God of justice; and I believe that no deed of cruelty

has ever passed unpunished. Allow me to ask thee how thou wilt endure to see the noble animal thou hast so long protected, and which has been in part the means of supplying thee with the means of life, mangled and bleeding before thee. It is unmanly, it is mean and cowardly to torment anything that cannot defend itself—that cannot speak to tell its pains and sufferings—that cannot ask for mercy. Oh, spare thy poor lion the pangs of such a death as may perhaps be his ; save him from being torn to pieces ; have pity on the dogs that may be torn by him. Spare the horrid spectacle ; spare thyself the sufferings that I fear will yet reach thee if thou persist, and shew a noble example of humanity. Whoever have persuaded thee to expose thy lion to the chance of being torn to pieces, or of tearing other animals, are far beneath the brutes they torment—are unworthy the name of men or rational creatures. Whatever thou mayest gain by this disgraceful exhibition will, I fear, prove like a canker-worm among the rest of thy substance. The writer of this most earnestly entreats thee to refrain from the intended evil, and to protect the animals in thy possession from all unnecessary suffering. The practice of benevolence will afford thee more true comfort

than the possession of thousands. Remember that He who gave life did not give it to be the sport of cruel man ; and that He will assuredly call man to account for his conduct towards his dumb creatures. Remember also, that cowards are always cruel : but the brave love mercy, and delight to save. With sincere desire for the preservation of thy honour, as a man of humanity, and for thy happiness and welfare, I am, thy friend,

S. HOARE."

" Bath, 3mo. 10th, 1833. After many painful sittings at meeting, I felt a few weeks ago an indescribable sweetness, a something like joy and happiness cover my spirit, which continued for a time after I had left meeting ; and congratulating myself on having been led to join the Society of Friends, I thought that had I been listening to the finest oratory that was ever delivered from the pulpits of places I formerly frequented, it could not have spread over my mind such substantial comfort."

" 6mo. 2d, 1833. I had a very favourable passage to Ireland. My dear C. F.'s sweet temper and altogether agreeable deportment, have much endeared her in some, to me, trying circumstances ; her superior sense and fortitude greatly pleased me, though I felt humbled by a compa-

rison with my poor self; I was several times at Forest Meeting, which, though small, has a few who are, I believe, pressing after the pearl of price; in one of our sittings I thought some of us felt as if resting in His love who died for us."

9mo. 8th, 1833. She refers to her morning and evening watch instructively, and in connection therewith writes:

"12mo. 29th, 1833. More frequent approaches in prayer lately, and a more reverent, lowly feeling; a greater nearness to Him experienced, whom I do sincerely desire to love and serve with all my soul, and mind, and thought."

"1mo. 11th, 1835. I had endured much suffering, and shed many tears on account of my nothingness, and even worse than nothingness, many backslidings and want of faithfulness in little things; and many times I lamented that I could not be of the least service in our church, to which I feel truly attached, when, to my great surprise, P. P. informed me that our Monthly Meeting had named me as Overseer, and that the appointment met the approval of himself and wife fully, and of friends whom I highly esteem. I received this as a token of good from my heavenly Father, and as a proof that he had not cast me off. My spirit felt relieved, and

much of my fear was done away. My heart raised in thankfulness that he had thus deigned to notice me: Oh! that I might be rightly qualified to be as 'a mother in Israel!' Oh! that I might be in my right place! Yet, though comforted and raised a little above despondency, (surely this is not too strong a term,) I have experienced much of sinking again. I would however greatly prefer this feeling of nothingness to exaltation of mind, or any thing like being high in my own estimation. Heavenly Father, make me and keep me as a little child. I ask this mercy with my whole heart. Another year is commenced, I may not be permitted to live to the end of it. My ties are strong and many to this beautiful world of Thine, break them in thy own time, and purify me through the mediation of the holy Redeemer, to meet those I have dearly loved, who are gone before to be for ever happy in thy presence!"

"9mo. 23d, 1837. Our dear friend Samuel Capper has lately felt a concern to hold religious meetings in Bristol and Bath; his Monthly Meeting united in his concern, and set him at liberty. He came to Bath in the depth of winter, and held his first meeting in Avon street, in which place reside some of the poorest and most de-

graded of our fellow-creatures. After rising from supplication, a feeling of heavenly love seemed to prevail, and to encircle the whole audience; it was assuredly a visitation of Divine love; nothing short of this could have spread over us such joy, such gladness. I did not lose the precious influence for some hours after, and most earnestly did I breathe that at my last hour, such a feeling of love, such a sense of forgiveness, might be the covering of my spirit. I think I should receive it as an evidence of full acceptance."

" 1mo. 1837. I have suffered lately for not taking up the cross so fully as I believe I ought, and have been enabled in sincerity of heart to pray for the power of never shunning it, never evading it in any way.

‘ Oh ! for a closer walk with God ! ’ ”

" 4mo. 18th, 1841. Last 11mo. Margaret Sturge was buried in the grave-yard near to this house: our dear friends — and — were with us, the former engaged in a most powerful manner, and, as to the dear spirit just departed, most comforting. Most truly did I enjoy the sweet solemnity, a solemnity mingled with joy that pervaded at the time, and after the dear remains were interred.”

" At meeting, afterwards, another heavenly covering, a visitation of Divine love, to be felt; our dear friend — again engaged. I felt after meeting as if I had been with the heavenly host, and never shall I forget how poor, how mean, how miserable every thing appeared around me; it seemed as if I could have left it all, feeling a sweet assurance that I should join the heavenly host, a taste of whose happiness, I believed, I had felt. But, alas! it vanished, and the following day I felt that I could not live upon the manna of yesterday. However, it would be ingratitude to the Giver of all good, not to acknowledge that I am often favoured with great peace, and sometimes after my morning and evening waiting, though perhaps only for a few minutes, a sweet solemnity which I am certain that nothing but Divine favour could bestow. But however delightful the recollection of this may be, yet the fear of death is not wholly removed; I still cling to many of my dear friends, and too much delight in the beautiful display of all that ornaments this beautiful creation. I am now nearly seventy-three years of age, and must expect, though favoured with unusual health and strength, at such a time of life, that my days must now be few. My petitions are

often for the forgiveness of my sins, through Jesus Christ, in whom I am favoured to believe, and for some evidence, if consistent with Divine wisdom, that there may be a place of rest prepared for me. At present I enjoy good health, almost uninterrupted cheerfulness, a happy sense of all my comfort of food, clothing, and a home in which I delight."

" 4mo. 18th, 1841. I trust there has been no feeling of vanity, neither love of display in what I have written. I have written with an intention of frequently retracing the wonderful dealings of Almighty power and love to my poor soul. I can believe that from my infancy that Almighty hand has been over me for good. Oh ! praised be his holy name ! He has often plucked my feet as out of a horrible pit, out of the miry clay, and has set my feet upon a rock, even the rock of faith in the redeeming love of Jesus Christ, and has given me to feel inexpressible gratitude for all his mercies, and a sweet hope that he will be with me to the end."

Signed, SARAH HOARE.

Our dear friend appears to have discontinued stated memoranda from the above date; no others were found with her papers of a similar kind.

She was favoured with almost uninterrupted cheerfulness during the greater part of her lengthened pilgrimage, and she gratefully appreciated these blessings. For five or six years preceding her death, she suffered occasionally from the bodily and mental infirmities which not unfrequently attend advanced age, but at times the brightness of her mind was apparent. She enjoyed the company of her friends, and loved to unite with them at meeting, long after her feebleness became such as to render the effort of attending very difficult. She valued the christian testimonies given to our Society to uphold, and attached much importance to the simplicity and plainness which should characterize the christian. To the beloved relatives whose privilege it was to administer to her comfort in the days of weakness and infirmity, she spoke of her trust in redeeming love, and remarked, "I have endeavoured, through our Saviour, to *keep* prepared for the change which is always uncertain; I have been very thoughtful about it; it is through the Saviour!" Here her voice failed. Shortly afterwards she quietly passed away, having been confined to her room only one day.

ELIZABETH HOBSON, 81 2mo. 4 1855

Drumonewey, Grange, widow of John Hobson.

NANNY HODGSON,	89	11mo.	2	1854
<i>Clough, in Garsdale, Yorks,</i>				widow of William
Hodgson.				
THOMAS HODGSON,	79	5mo.	9	1855
<i>Barnard Castle.</i>				
BENJAMIN HOLMES,	83	3mo.	1	1855
<i>Bolton, near Bradford, Yorks.</i>				
SARAH HOLMES,	80	3mo.	11	1855
<i>Alton, Hampshire.</i>				An Elder. Widow of
William Holmes.				

From her youthful days this beloved friend was impressed with the vast importance of religion, and was much attached to the christian principles of our Society, which it was her earnest endeavour consistently to uphold.

In the prime of life she had the severe trial of losing an affectionate and tenderly beloved husband, in reference to which she writes at this time, "It is in the ordering of an all-wise Providence who afflicteth not willingly the children of men, and I dare not repine. The delight of my eyes is gone for ever, but the Almighty is sufficient in his own time to sweeten the bitter cup; and if I may but be permitted to join him again in the realms of eternal blessedness, what cause for thankfulness." The same Almighty hand which thus graciously sustained

her in the hour of deep affliction, brought her safely through many trials and conflicts in after life.

Whilst making laudable and efficient efforts for the help of her family, as well as after she had retired from business, it was instructive to observe her circumspect walking as a humble follower of the Lord Jesus, and her diligence in the attendance of meetings, was truly exemplary. Her memoranda abound with remarks which shew that she considered it a privilege to meet with her friends for the purpose of Divine worship, and evince her lively concern to be found dwelling deep in spirit, before the Lord, on these occasions ; they instructively exhibit the hidden exercises of a mind habitually given to watchfulness and prayer, and the following extracts will be read with interest by many who love to be reminded of heavenly things.

“ 4mo. 4th, 1816. Sat down a little this evening in silence, and was favoured to feel, after many days of apparent desertion, a little of the enlivening presence of Him who is able to make hard things easy, and bitter things sweet.”

“ 10mo. 14th, 1817. I felt a good deal tried this morning, having many things in the

business to attend to, so that I thought that I could not spare—to go to meeting; but I did give him up—got through better than I expected, and I felt a sweet satisfaction in having so done. May this prove an encouragement not to flinch another time."

" 12mo. 23d, 1817. Went to meeting, where I was in matchless mercy permitted to experience a little of the descending of heavenly dew, and was enabled according to my small measure, to praise and magnify the name of Israel's Shepherd, who alone is worthy."

" 2mo. 6th, 1831. I went to meeting with my dear brother, and I trust and believe a little of that precious influence was experienced which the Father of mercies can alone bestow. May I endeavour to have my thoughts more fixed on heavenly things, and less rivetted to the trifles and hindering things of time."

" 2mo. 23d, 1834. At meeting this morning, where I was favoured, unworthy as I am, to feel a little of the influence of best help, and in giving up in the Preparative Meeting to what I believed to be a little requiring, sweet peace was the result. May I not withhold more than is meet, which tendeth to poverty."

" 1mo. 7th, 1839. We went to meeting—

too lukewarm. How often have I to mourn my short-comings. O Lord! forgive! And may I endeavour more constantly to watch and pray, for therein alone is safety."

" 12mo. 12th. Monthly Meeting at —, when in yielding to a little manifestation of apprehended duty, my mind became sweetly peaceful, the savour of which remained for some days. What an unspeakable favour! May I earnestly endeavour to live nearer to the fountain of everlasting love and life!"

" 1mo. 1st, 1840. I am spared to enter upon another year, may it prove one of greater faithfulness and dedication to the Father of mercies and God of all comfort."

" 10mo. 23d, 1842. I have suffered deep and sore exercise of mind known only to Him who seeth in secret. The great enemy of our happiness has roared like a lion, and darkness has so prevailed, that I have at seasons felt almost on the borders of despair. Some days have afforded a gleam of light, and my trust and confidence have been renewed; but again and again have I been plunged into the depths of distress, and on waking very early this morning all seemed darkness and gloom for a time; but after a while a little light sprang up, and I was enabled to lay

hold of the little grain of faith which is able to remove mountains, and He who said to the waves of the sea 'peace, be still,' was pleased to command a calm, and I was favoured with ability to cast my care upon Him, and resign myself to his all-wise disposal, who knoweth best what is best for us."

"1mo. 1st, 1845. We have now entered upon another year. If I should be spared, may it prove one of increasing diligence, in order that the day's work may keep pace with the day. I feel the infirmities of age making rapid progress, and if at the close I should be favoured with a well-grounded hope that my sins will be forgiven, and that I shall be permitted to enter a mansion of rest, through the boundless and unmerited mercy of the dear Saviour, to Him be all the praise ! And should this be granted, it will indeed be marvellous in my eyes, for I am a poor, weak, erring creature, yet I trust he does at seasons, in the riches of his love, permit me to hope in his mercy, desiring more and more to know Him to become my all in all, my only hope of glory."

"2mo. 2d, 1851. At meeting morning and afternoon—poor and unworthy; wandering thoughts, one of my besetting sins, too much

prevailed. Oh ! I desire to be more watchful, trusting in that adorable Saviour, who, may I not say, has followed me all my life long, and had I been more faithfully devoted to his service, I believe I should have escaped many deep conflicts of spirit ; but the love and kindness of the Lord is wonderful, and his mercy endureth for ever."

" 9mo. 2d, 1853. I have cause thankfully to commemorate the goodness of my heavenly Father many ways, and more especially for the support vouchsafed in the prospect of a long separation from my beloved son,* but I was mercifully preserved from any doubts and fears as to its being right for him to give up to the service ; believing that He who had required the sacrifice was able to support both him and an aged mother during his absence, and under this feeling I was, I trust, enabled to give him up cheerfully."

" 12mo. I have been much favoured with peaceful tranquillity of mind since my dear

* About to embark for America, in company with our late beloved friend, William Forster, and his brother Josiah Forster, and John Candler, a deputation from the Yearly Meeting, to place in the hands of the President and others in authority, in the United States, the address on Slavery and the Slave Trade.

—'s departure, which is to me an evidence that all is in the ordering of a kind Providence who knows best, at all times, what is the best for his dependant creatures, and I have, I trust, been enabled to feel truly thankful."

" 3mo. 12th, 1854. At meeting this morning, after an absence of twelve weeks, and I felt thankful for the privilege of meeting again with my dear friends. How mercifully I have been dealt with! What shall I render unto the Lord for all his benefits?"

Our dear friend acceptably filled the offices of Overseer and Elder for many years, seeking diligently for the ability which cometh from God only, rightly to discharge the duties attached to these important stations.

In her last illness sweet peace was her portion, and her mind was allowed to repose in quiet trust on her Saviour. From the first she appeared to think it improbable that she should recover, but the day's work had so kept pace with the day, that there was little left for her to do, but in patient resignation to await the summons of her Lord, and the sweet smile that greeted her dear children and those who were privileged to attend on her, evidenced that she was "kept in perfect peace." At various times

she alluded to this favour, saying, "is it not wonderful? wonderful!" "How awful would the prospect be, if the Saviour were not near, but I believe he will be with me in passing through the *dark* valley,—shall I call it? no! in passing from *death* unto *life*."

At one time a fear being expressed that a domestic matter might have disturbed her, she replied, "not in the least, I am marvellously supported, 'the Lord is my Shepherd, he maketh me to lie down in green pastures, he leadeth me beside the still waters,' nothing belongs to me, it is all of his marvellous mercy."

At another time allusion was made to her favourite hymn, and she directly repeated the lines,

"Redeeming love has been my theme,
And shall be till I die."

and then went on with the sixth verse,

"Lord, I believe thou hast prepared,
(Unworthy tho' I be,)
For me a blood-bought, free reward,
A golden harp for me!"

As she grew weaker, she suffered a good deal from the extreme sensitiveness of the nervous system, and was capable of but little expression, yet when reference was made to the state of her

mind, she would say, "quite happy," and on one occasion when thought to be going, she revived again and said, "I am very comfortable, very comfortable, the Lord be praised," and again, "praises, praises, praise the Lord!"

MARTHA HOLTHAM, 78 1mo. 21 1855

Bebbington, Cheshire, widow of Benjamin Holtham.

MARY ANN HOLTHAM, 46 2mo. 17 1855

Charlbury, Oxfordshire:

ELIZABETH HOPE, 80 12mo. 19 1854

Aspul, West Houghton, widow of Thomas Hope.

ROBERT HOTHAM, *Leeds*, 18 5mo. 12 1855

son of James and Sarah Hotham.

In the removal of this beloved youth, there was much to comfort and instruct, in the manner in which he was favoured to realize the fulfilment of the promise, "my grace is sufficient for thee, my strength is made perfect in weakness." Cut off in the spring time of life, he seemed happily prepared to rely upon a Saviour's love, and to feel his power to sustain through every conflict and in the hour of death.

Of his early youth there is but little to record; he was naturally of a reserved and retiring disposition, and the influence of a strong will

rendered it difficult to him to acknowledge an error. But it is believed that the death of his dear father in 1850, was made the means of bringing his mind under serious impressions in regard to the uncertainty of life and every earthly enjoyment, and the importance of personal religion. From this time there was a gravity of deportment not apparent before ; he was truly a dutiful and affectionate son, and his care not to speak to the disadvantage of any one was really instructive. His health was good till the close of 1852. He then suffered from a bronchial affection, which continued several weeks, and recurred at intervals, during the winter of the following year. A cold taken in the Tenth month, 1854, having renewed the same complaint, his medical attendant recommended change of air and place, and he spent the winter at Torquay.

While there his general health was not strong, yet he was able to take considerable exercise, and the beautiful scenery around evidently afforded him much pure and exquisite enjoyment, whilst he gratefully appreciated the privilege of frequent intercourse with dear and valued friends.

On leaving Torquay he was advised to spend

a few weeks in Somersetshire, before returning home, and he went to Clevedon on the 9th of Fourth month. On the 18th he attended the meeting at Claverham, to which he alluded more than once afterwards with much interest. On the 20th he was attacked with severe headache; in about a week the symptoms assumed a more serious form; congestion of the brain came on, and occasioned much rambling; but for some days consciousness was quickly recalled by a hymn or text of Scripture being repeated. In these he frequently joined, and was remarkably bright when conversing on religious subjects. His bodily suffering was extreme, but he was enabled to bear all in patience and meek submission. It was evident that his blessed Saviour was near to carry forward the work of preparation, and to enable him humbly to rest on his mercy. At one time, his pain being very great, allusion was made to the 'everlasting arms' that were underneath, he quickly added, "Yes, and they bear me up." On the morning of the 10th of Fifth month, he appeared fast sinking, but he revived again a little, and was able to converse, and expressed much grateful feeling for the kind attention he was receiving. Fresh symptoms occasioned an increase of

suffering, from which there was no relief till about one o'clock on the morning of the 12th, when the immortal spirit escaped from its earthly tenement, to be admitted, we humbly believe, into that glorious city which has "no need of the sun, neither of the moon to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof."

LYDIA HOWSON, 87 4mo. 24 1855

Stoke Newington.

WILLIAM HUGHES, 58 2mo. 14 1855

Scott's Yard, Cannon Street, London.

EMILY HUGHES, 28 2mo. 22 1855

Scott's Yard, Cannon Street, London, daughter of William and Elizabeth B. Hughes.

WILLIAM HULL, *Uxbridge.* 51 3mo. 19 1855

ANN HUNT, *Bristol,* 88 12mo. 7 1854

ISAAC HURST, *West Houghton* 77 1mo. 24 1855

JOHN HURST, *Spalding,* 79 4mo. 21 1855

A Minister.

This dear friend had not the privilege of a birth-right in our religious society, and we have no information respecting his early life, nor any particulars in regard to his convincement of the truth of our christian principles. It appears, however, that he was admitted into membership about thirty-five or forty years ago.

His education was extremely limited, and his occupation was that of an agricultural labourer, in which character he was long known to Friends and others, as a diligent and faithful servant. Though by persevering industry and economy he was enabled to lay by sufficient to provide himself with the simple necessaries of life in advancing years, he might still be said to belong to "the poor of this world;" yet, "rich in faith," when on some occasions, his friends would gladly have contributed to his pecuniary means, he was "not easy" to accept their aid, because he thought he "had enough." "Godliness with contentment" was here seen to be "great gain."

Though not entrusted, in any point of view, with *many* talents, yet by the steady and unobtrusive use of those which he had received, he became a bright example of christian faithfulness in his stewardship, and it was evident that in more than one respect, the blessing of increase was remarkably bestowed upon him.

To unite with his brethren in the solemn duty of public worship was his constant practice, and his diligence in attending meetings for discipline, often at a great distance from his home, was very exemplary; and he was not unfrequently

employed on important appointments in connection with the affairs of the Society, and the exercise of the care of the Church towards its members.

He was a very frequent attender also of the Yearly Meeting in London, and for a considerable number of years acceptably filled the office of Elder. During the latter periods of his life, and whilst in that station, he was concerned to appear amongst his friends in the character of a minister of the gospel, and was in due time approved and acknowledged as such. Till near the close of life, his communications in the ministry were generally short, but pertinent, and though not with wisdom of words, yet the fruit of deep and lively exercise of spirit, to the edification and instruction of the hearers. Towards the evening of his day, however, and whilst still able to attend meetings, our dear friend was considerably enlarged in his gift as a minister, and favoured with increased ability to exercise it. Till within the last few months, in which his faculties failed a little, his path appeared to shine brighter and brighter unto the perfect day.

To two friends, who visited him a short time before his decease, he said, "that having

one evening, not long ago, retired to rest, low and discouraged in mind, he was remarkably cheered and comforted during the night, by the firm belief mercifully granted him, that he was accepted—not for anything that he had done, or could do—but *in the Beloved* ;" adding more to the same import.

Thus, humbly resting upon the sure foundation, Jesus Christ himself, he was permitted to close his earthly days in peace. "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not," and to the serious reader, the character and religious attainments of this dear friend, especially his patience and christian dedication, under circumstances often peculiarly discouraging, may perhaps not unprofitably suggest the language, " Go thou and do likewise."

PHEBE TRAVEL HUSTLER, 57 3mo. 29 1855

Falmouth, wife of John Hustler.

HANNAH JACKSON, *York*, 40 12mo. 23 1854
wife of Charles Jackson.

EDWIN RICHARD JACOB, 8 6mo. 26 1855
Cork, son of Thomas and Anne Jacob.

JACOB JEPHCOTT, *Coventry*, 60 1mo. 10 1855
ESTHER JERMYN, 77 4mo. 30 1855

Bishopsgate Street, London, widow of Robert Jermyn.

JERVIS JOHNSON, *Tullamore*, 22 2mo. 6 1855
son of Mordicai and Phebe Johnson.

JERVIS JOHNSON, 24 8mo. 18 1855
Castleraw, Richhill, son of Robert and Sarah Johnson.

WILLIAM W. KELLAWAY, 1 1mo. 21 1855
Tavistock, son of David and Louisa Kellaway.

THOMAS KELSALL, *Wyersdale*, 88 9mo. 27 1855

JOSEPH KING, 60 11mo. 4 1854
Wassel Grove, Stourbridge.

SARAH KING, *York*, 69 2mo. 2 1855
widow of Joseph King.

ELIZABETH KINGSTON 74 5mo. 5 1855
Congresbury, widow of John Kingston.

MARY LAMB, *Sibford Ferris*, 73 2mo. 15 1855
widow of Richard Lamb.

JAMES LASHWOOD, 62 2mo. 23 1855
Winchmore Hill, near London.

SOPHIA LIDBETTER, 29 9mo. 25 1854
Ackworth, daughter of Adam and Lucy Lidbetter.

Were it the object of these brief memorials to exalt our fellow creatures, we should willingly cast into the shade all those exhibitions of character which testify to the humiliating truth, that the natural man is “corrupt according to the deceitful lusts,” but as they are designed to

instruct the living, by the experience of those who are removed from this stage of existence before them; to magnify the grace which is all-sufficient for our various spiritual needs, and to shew what we are by nature, and what we may be through the transforming power of the Holy Spirit of our God, we think it no disparagement of the christian worth of departed friends, to acknowledge, not only the general truth "that the heart is deceitful above all things and desperately wicked," but also that they themselves had been practical illustrations of it.

It is with feelings like these that we have contemplated the character of this dear young woman, and here introduce a brief notice of her religious course.

She was left an orphan at quite an early age, and was thus deprived of the unspeakable blessing of pious parental care. Possessing a high spirit, combined with a strong will, her passions when a girl were but little restrained, and her childhood gave small promise of that christian character, which her latter years exhibited.

Before she was nine years old she was sent to Ackworth school, and during the five years of her continuance there, many were the anxieties which the impetuosity of her temper, and the

waywardness of her general conduct occasioned to those who had the care of her, yet even then, when Sophia was "good" there was something very loveable and interesting about her.

It may afford encouragement to the christian teacher in his or her arduous service, to sow the good seed "beside *all* waters," and to persevere under the most unpromising circumstances, to know that the subject of this notice often gratefully recurred to the care and counsel bestowed upon her at Ackworth, regarding them as amongst the chief means in the Divine hand of bringing her in after years to a sense of her lost state as a sinner. When herself a teacher in that Institution, she would often cheer on her colleagues under the discouragements they met with, by a reference to the benefit she had derived from the earnest labours of those placed over her when a school girl. She attached great importance to the collective evening readings, from the remembrance of the seasons of profit they had been at times to her.

After leaving school she was frequently placed in situations of much exposure and temptation, through which an unseen hand mercifully preserved her; but it was also her privilege to hold situations in one or two families of Friends,

where the mistresses were religiously concerned to watch over their households with christian care, to mark the development of character, and to exercise over them a firm but kind control. To these dear friends, Sophia felt herself deeply indebted, and regarded them with an almost reverential love.

We know too little of the secret but progressive work of that leaven of the kingdom, which we believe was at this critical period of her life, hidden in her heart, to attempt any detail of her spiritual experiences. It was however quite evident that there was a long, sore, and often seemingly unequal struggle between the corruptions of her nature, and the grace which was opposing them; illustrating the truth of the Apostle's words, "the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other;" yet the gradual but steady improvement in her external conduct and deportment bore unequivocal testimony to the work that was going on within.

In 1849, after some preparatory training in the Borough Road Normal School, she returned to Ackworth as a Teacher, and entered upon the charge of the junior classes, consisting of about half the whole school.

Notwithstanding the excellent testimonials to her character and qualifications which she brought from the Borough Road, it was not without some misgivings that those who remembered her as a school girl, received her again in her new character; but most comforting and encouraging was it to witness the decided change which marked her whole demeanour. Entering on her work with the natural energy of her character, it was manifest that a fresh spring of action influenced her: though still with many a conflict, and at times with faltering steps, as her natural propensities struggled powerfully for the mastery, she diligently pursued her course of daily duty, and as we believe, in the divine fear, endeavoured to discharge her serious responsibilities.

It was instructive to those who knew her in childhood, to observe the hasty risings of temper checked, the strong will reluctantly bending under a higher influence, the disposition to self-aggrandisement, not without a struggle, yielding to the wishes of others.

Far from saying there was not an occasional lapse, we nevertheless believe she could with much sincerity have adopted the words of the Apostle, "not as having attained, neither being already perfect, yet I *press* forward, if that I may

apprehend that, for which also I am apprehended of Christ Jesus."

In the early part of the winter of 1853, she took a severe cold, which seizing on the lungs excited into action a constitutional tendency to consumption.

In the First month of 1854, the Committee of the School, with a view to relieve her from care, and to afford the opportunity of trying the effect of change, granted leave of absence for three months. Accepting the invitation of a near relative resident in Surrey, she remained his guest till her death, being cared for by him during many months of illness with almost fraternal tenderness and love.

Finding her disorder steadily progressive, and that there was no prospect of her being able to resume her duties at Ackworth, she sent in her resignation to the next Committee, which, in accepting it, recorded its sense of the faithfulness and value of her services.

She was preserved during her protracted decline in great patience, and was enabled to look calmly forward in humble hope, saying, she had no dread of death, she believed she should be supported through the conflict. She remarked there were mysteries in religion she

did not understand, and therefore she left them, but that it was the prayer of her heart that she might *love* God above all, laying peculiar emphasis on *love*.

When the progress of the disease convinced her there could be little expectation of any other than a fatal termination, she desired to know the opinion of her friends, saying it would be no disappointment to her which ever way her illness terminated. On being informed there was no human probability of her recovery, she received the intelligence in silence and great calmness, turning her face on her pillow, and appearing for a time withdrawn from all temporal things.

Her natural affections, like all her emotional feelings, were very strong, and the prospect of parting from those she held dear on earth was trying to her. As she daily employed herself by arranging her little affairs, examining her letters, and disposing of various articles for her friends, she would remark, "Oh! one does feel these things;" yet when nature was thus proved, she was often favoured to settle into a sweet and holy calm, and her countenance would resume a remarkably heavenly aspect. On one occasion, after a trying day, she woke her sister

in the night, saying she thought she would like to witness the calm she was enjoying. On another occasion she remarked that the words, "It is I," had often been with her during the night to her great comfort. Still she had her conflicts and provings, and the enemy of her soul was at times permitted to buffet her. In one of these low seasons she said, "I do not know that I have any hope;" yet derived comfort from that passage being quoted—"Him that walketh in darkness and hath no light, let him trust in the name of the Lord, and stay upon his God," and was encouraged by the assurance that her friends were fervent in their prayers on her behalf. Helpful as the sympathy, and prayers, and religious visits of Friends were to her, she was herself earnestly concerned to plead at the throne of grace for pardon and acceptance through Jesus Christ. "If I could but feel accepted, I should like to go directly;" and He who never said to the wrestling seed, "Seek ye me in vain," was pleased in his own time to satisfy the pantings of her soul, and to assure her that her sins were blotted out for His name's sake. It was towards the close of the Seventh Month that she told her sister she had this precious sense granted to her, that the

language seemed addressed to her in the night, "Thy sins are forgiven thee," that she felt so happy, only she did not know how to believe it, it seemed too good, she felt so wicked, yet she added, "I hope I am not deceiving myself, but I feel so peaceful, I seem to have done asking for pardon."

In the early part of the Ninth month, the dear invalid was repeatedly tried with the fear of the death struggle, but it was not permitted to last long, and when it had passed away, she said, with a countenance beaming with joy, "I think I can now realize my happiness to consist in beholding my God and Saviour; that will be my great happiness." It was on the same day, 9mo. 12th, that she sent a message of "very dear love" to her beloved brother Thomas, then on a return voyage from Australia, saying, "Wilt thou tell him that although I much wish to behold him once more, yet I feel more happy in yielding myself into the hands of my Almighty Father, than I could be in lingering on even to see *him*."

9mo. 17th. The enemy of her soul was permitted sorely to buffet her with doubts and fears, and she earnestly entreated her cousin to pray for her, saying, "If after all I should be shut out! I could not bear to be shut out from God."

In the night she remarked, "Some people have so much revealed to them on their dying beds, but I seem to know nothing, I am such a child."

She then referred to her love of the praise of men, and said, that though she believed she went to Ackworth in a right spirit, not relying on her own strength, but simply on the Lord, yet when there she had not acknowledged the source of her strength as she ought to have done; and that even in her earnest endeavours to instruct the children in the knowledge of the Holy Scriptures, she feared her motives had not been pure.

She mourned over herself, that during much of her illness there had been so little ability to seek after good, and exclaimed, "Oh! the wickedness, the wickedness, to leave it till so late."

The experience of the Psalmist was her's during this time of deep conflict. "In the day of my trouble I sought the Lord; my sore ran in the night and ceased not, my soul refused to be comforted. I remembered God, and was troubled; I complained, and my spirit was overwhelmed." She dwelt much on her unworthiness, her great unworthiness, her past sins and unfaithfulnesses

were brought cruelly before her by the enemy of her soul, as though they had not been pardoned. When reminded of the language which she had felt addressed to her, "thy sins are forgiven thee," she said, "It passed through my mind, I only thought so." "When I was at Ackworth, I think I loved my Saviour, and very much admired his character; but, Oh! it was too much as a man." But on being reminded that if He were not God, we could not trust in Him to *forgive sins*, she exclaimed, "Oh! yes, and a Saviour God!"

Though thus inwardly tossed, the beloved sufferer appeared remarkably chastened under the permitted trial, grateful for every alleviation of her bodily pains, and patiently enduring all, "because," she said, "it is laid upon me."

This dark cloud was not suffered to last long. The following day she said to her sister, "I have been so comforted, thou canst not think how much, and since I have been in a kind of rapture." From this time she was enabled, with little interruption, calmly to repose her soul on the mercy of her Redeemer. Early in the morning of the 22d, Sophia appeared to be sinking, and sent for her cousin. After thanking him for all his kindness, and sending

various messages of love to her friends, she added, "All fear of death is taken away." Her end was not however quite so near as she apprehended. She revived again, and with some fluctuations, continued until the morning of the 25th, when on her cousin entering the room she said, "It will not be long, an angel has been with me in the night." Her sufferings considerably increased for a short time, during which she earnestly prayed, "Oh! Almighty God, take me quickly," and soon afterwards her redeemed spirit was gently released from its suffering tenement, and she was permitted to enter, as we reverently believe, into the "joy of her Lord."

The following testimony of her kind and assiduous medical attendant, contained in a letter to her brother, is much to the purpose, and may suitably conclude this brief memorial of our beloved young friend. "I have not any account to render to you for my services, and I have felt that they were more than recompensed by the opportunity afforded to me of learning how to suffer with patient fortitude, and how to die in cheerful hope under the shadow of the Cross, and in joyful trust in our Redeemer."

AARON LIDBETTER, 67 10mo. 25 1854

Southwick, near Brighton.

JAMES LIDBETTER,	35	2mo.	13	1855	
<i>Middlesbro', Durham.</i>					
MARY LINSLEY,	81	1mo.	29	1855	
<i>widow of Joseph Linsley.</i>					
JOHN HILL LOVELL,	<i>Bristol,</i>	64	2mo.	21	1855
JEFFERY LUCAS,	<i>Hitchin.</i>	44	1mo.	21	1855
JONATHAN LUPTON,		89	3mo.	18	1855
<i>Blackfriars, London.</i>					
RACHEL LYTHALL,	73	4mo.	9	1855	
<i>Polesworth, Warwickshire.</i>					
EDWARD MALLINSON,	9	9mo.	29	1855	
<i>Melksham, son of Charles and Ann Mallinson.</i>					
JOSIAH MALONE,		78	12mo.	31	1854
<i>Kingstown, near Dublin.</i>					
THOMAS MANN,	<i>Truro.</i>	69	12mo.	29	1854
SUSANNA MARRIAGE,		53	11mo.	15	1854
<i>Broomfield, Essex, wife of Henry Marriage.</i>					

The subject of the present notice left home on Second day morning, the 23d of 10mo., to spend the day with two of her daughters at Ipswich, with the intention of returning in the evening, but, on arriving at the school she found one of the dear children poorly with what proved to be a severe attack of scarlet fever; after several days of anxious watching the daughter was favoured to recover, and was well enough to be moved, when her dear mother sickened of the

same complaint, which also proving severe, very soon prostrated her delicate frame, and snatched her from her endeared husband and children, and a large circle of friends, in the meridian of life and usefulness: another striking instance of the need to be prepared for death in time of health! This we thankfully believe was the endeavour of this dear friend, and though she was thus unexpectedly introduced into trial, she was endued with great composure and trustfulness in her Saviour.

He who thus saw meet, in his inscrutable wisdom, to cut short her life, enabled her to resign her earthly ties with herself, into his holy hand, and after feelingly committing these treasures to his safe keeping with deep maternal solicitude, to add, "I feel for them, I feel greatly for them." "My death may be made a blessing to them." "It feels striking to me to be taken so soon after dear Sophia, not a year." "Providence orders, it is our duty to submit."

And then in allusion to herself, in timid accents she said, "I have a hope of being permitted to enter the Pearl Gates, just within, through my Redeemer's love; for I have nothing to boast of, but am very unworthy; my faith may yet be shaken. Pray for me; pray for me that

patience may hold out through all it may please my heavenly Father to lay upon me. I think it will not be much longer, I get weaker very fast ; my love to all my dear children, brothers and sisters ; I hope we may all meet in heaven ; I believe I shall be safely conducted there."

When near the close she broke forth joyfully "I thank thee, O Father ! for so easy a dismissal, and for leading me down so gently to the gates of death." Then with indescribable sweetness, "rest will be sweet."

Thus did she give back her life to Him who gave it, and whilst the void her death has made is deeply felt, on her behalf the tribute of thankfulness and praise is due unto Him who upheld in the day of proving, and finally gave her the victory, through our Lord and Saviour Jesus Christ.

CAROLINE MARSH, *Dorking*, 20 11mo. 17 1854
daughter of William Marsh.

WILLIAM MARSH, *Dorking*, 59 12mo. 6 1854

WILLIAM MORRIS MARSH, 28 12mo. 13 1854
Kingston, son of Richard and Ann Marsh.

In very early life this dear young friend was favoured with the tendering influences of his heavenly Father's love, gently attracting him to Christ, the Saviour of men. He soon became

remarkable for great tenderness of conscience, especially with regard to truthfulness of expression, and scrupulous integrity in the minutest matters. Yet as he advanced in years, and was more exposed to the dangers which usually attend the slippery paths of youth, he felt deeply sensible of his proneness to yield to the temptations of a wily and cruel enemy, and had to acknowledge that in some instances he had turned aside from that path of self-denial which leads to peace. But though, like a sheep, he sometimes went astray, it is instructive to notice, from some of his early letters, how closely he was followed by the witness for Truth in his own heart, and how ready he was, when made sensible of his error, to return to the Shepherd and Bishop of his soul, giving cheering evidence of the progressive work and transforming power of Divine grace,—the efficacy of that faith which overcomes the world.

On the 16th of First Month, 1842, he writes, “ This evening I have been reading an account of the last illness and death of a youth at Brookfield school, aged nearly fifteen years. It is affecting, but *truly* interesting. I seem generally to have shunned reading *such* books; for there has been a feeling that I have not always

been able to resist, originating, I think, in the fear of death."

When approaching nearer to the maturity of early manhood, we meet with a remark which throws an interesting light upon the development of his christian character. "I think it is likely," he writes 3mo. 24th, 1845, that "after all my wanderings I *shall* find Friends' principles to be the most congenial to my own mind, and most consistent with pure vital religion, as set forth in the gospel of our Holy Redeemer. I was very much interested in the communication of — yesterday week. May obedience keep pace with knowledge, so that I may partake of that blessing which maketh truly rich, and to which no sorrow is added. I fear I have of late been seeking for happiness where it never yet was found, and I have in some measure tasted of the bitter cup of sorrowful experience, which, if I am permitted to rise out of it, may yet prove a blessing in the end."

Nearly a year after, (1mo. 23d, 1846,) he thus alludes to the attendance of a Monthly Meeting at W. "I was glad of the opportunity, for I think I do feel an *increasing* interest in the Society of which I am privileged to be a member, and hope I shall be able still more

to see the need of consistency with its principles; but

“ The world, the world its glittering baits prepares,
Its friendship offers, and obtrudes its cares ;
Still will intemperate fancy wildly stray,
Spite of the secret check, the secret ray ;
Weak to withstand, and yet afraid to yield,
I neither keep, nor wholly quit the field !”

On the 23d of Eleventh month, after referring to some deviations into which another young man had been drawn, he writes to his mother, “ I know how it has been with myself, when I have been tempted to enter into a wrong path ; I have been mercifully permitted to see the ruinous consequences of continuing in it, the transgression bringing its own punishment. O, my dear mother, I think I can in some degree picture in my mind thy feelings, and the tears that have flowed, again and again, on behalf of thy children. I feel that I have not set so good an example as I should have done, to my younger brothers. How weak is human nature, and how little can we do in our own strength to help its infirmities. We daily stand in need of help and guidance from One who is ever willing to extend it, if we were but as ready to accept it, even in the common occurrences of life.”

When the time of his apprenticeship had nearly expired, he looked forward with much seriousness to his future settlement in life, instructively manifesting an appropriate desire both for the guidance and blessing of his heavenly Father, and the approbation of his earthly parents. To the latter he wrote on the 21st of Fourth Month, 1847, "I was glad to find that what little I have done with respect to my future movements was satisfactory, and in accordance with your views. The idea of being thrown more upon my own resources has a peculiar feeling attached to it,—very much of self-responsibility. I must try to do my best, and endeavour, in the every day occurrences of life, to look through them all unto the one Source of true wisdom; in all my ways to acknowledge Him, that he may direct my paths. I increasingly see the necessity of such a course. O, that I may be helped to act upon it!"

On the 27th, he remarks, "our dear friend _____'s communication on First day morning, very much impressed my mind; it was a serious, an awful warning. O! may I from this time lead a truly christian life, whether mine be short or long. It is the only one that can enable us resignedly to bear the numberless vicissitudes

that attend us here, and fit us for a happy eternity."

In the Eleventh month, he had a severe attack of fever, by which he was prevented from following his employment for three months. This interval he spent with his parents at Folkestone, and it was evident that his constitution was seriously weakened. Though able to resume his occupation, and in the autumn of 1848, to take the place of assistant in the business at Kingston, from which his uncle had lately retired, his health was never completely re-established. He suffered much from rheumatism and other complaints, and his exertions in business became increasingly painful. Alluding to these discouraging circumstances, he writes on the 3rd of 5mo. 1849, "I am just now in a peculiarly conflicting position; the uncertainty of health, upon which so much depends, particularly to a young man who has to look to the labour of his hands, and the energies afforded him, for procuring a livelihood, is a consideration that forces itself upon me; and, O! the depression it has lately occasioned. Much do I desire to be resigned to the will of my heavenly Father under this dispensation, which I cannot doubt is designed for my refinement, though the end is hid from our view." o

His health however so much improved, that in the Ninth month, 1849, he took possession of the business at Kingston, on his own account. But in a few weeks after this interesting and important event, a severe inflammatory attack deprived him of the power of active attention to the concern, and he was obliged to leave the care of it to two younger brothers. Various means of restoring health were resorted to, without much permanent advantage. Through the kindness of a Friend he was encouraged and assisted to try a journey on the continent. Though his muscular powers were much impaired, yet accompanied by his parents, he went to Germany, and remained two months at Wissbaden and in its vicinity, but returned home without much apparent benefit. In the summer of 1853, he spent some weeks at Brighton, and in the spring of last year he went to London, and continued there for some months under medical care. Frequent attacks of an inflammatory character, however, greatly reduced his strength; he lost the power of walking, and was entirely confined to bed. He frequently expressed his belief that he could not continue much longer. At this time he much enjoyed having the Scriptures read to him, and would speak with

gratitude of the unfathomable love and abounding mercy of God in Christ Jesus, whom, in the midst of all his trials, and outward privations, he felt to be his compassionate and all-sufficient Saviour. After various fluctuations and changes he revived sufficiently to return to his home at Kingston, towards the end of the Tenth month, an object which he had greatly desired. For a short time a little hope of recovery was indulged, but it soon became evident that disease was increasing, and acute bodily suffering rapidly prostrated his remaining strength. Early in the morning of the 13th of Twelfth month he became much worse ; his parents and the whole household were all gathered round him in solemn silence for about an hour. He was quite sensible, but could not speak. He afterwards said he felt so happy in the prospect before him, that to return to life again in this world for another day seemed rather trying. Notwithstanding the renewed suffering, his mind was preserved in brightness, and at intervals his expressions were truly consoling and instructive ; he often spoke of his dear Saviour's presence, and fervently petitioned that he would continue with him, that before the solemn close, he might again be favoured with that sweet quiet which he had enjoyed in

the morning. This was mercifully granted, and about six in the evening he took an affectionate leave of those near him, bidding each impressively farewell. Articulation then ceased, but he was evidently engaged in prayer; his breathing gradually shortened, and he quietly passed away, to rest for ever in the bosom of his blessed Saviour. In the world he had had his share of tribulation, but in Him he had found that peace which the world can neither give nor take away.

JAMES MARSH, 79 1mo. 26 1855

Ashton in the Willows, Lancashire.

JANE MARSHALL, *Manchester*, 72 6mo. 6 1855
widow of John Marshall.

MARGARET MARTIN, 45 2mo. 28 1855
Passage West, Co. Cork, daughter of Thomas
Martin.

SARAH MARTIN, *Wellington*, 53 4mo. 5 1855
JACOB MARTIN, *Enniscorthy*, 44 9mo. 24 1855
ELIZA MASON, *York*. 59 2mo. 20 1855
HESTER MASON, *Liverpool*, 66 8mo. 1 1855
wife of Thomas Mason.

This dear friend had been for many years an invalid, and precluded from joining in public worship with her friends. Yet her interest in the religious Society of which she was a member continued unabated, and she evinced an

unwavering attachment to its christian principles. She was favoured to close a life of unusual trial, supported to the last by the promises of the gospel.

SARAH MASSEY, *Spalding*, 88 10mo. 14 1854

An Elder, widow of William Massey.

This dear friend was through life of a diffident and retiring character, which rendered her fearful of much expression with regard to her religious experience; yet there is reason to believe that, endeavouring to be faithful in the discharge of the important duties of an elder, she was often enabled to enter into sympathy with those who are engaged in the work of the ministry, and by the timely imparting of suitable private counsel or encouragement, to promote the safety of individuals and the edification of the church.

The last few years of her life she gradually became more feeble in body, and for fourteen months prior to her decease was mostly confined to her bed. During this time she was remarkably collected, and when she apprehended her end to be near, she expressed with her usual diffidence, that she thought she was supported, querying how, if it were otherwise, she could bear so calmly to look towards the awful change which awaited her, and intimating that her only hope of acceptance was through Jesus.

About this time she had to pass through conflict both of body and mind, when, as she remarked, the furnace appeared to be heated beyond what it was wont to be heated; but one night, when taking leave of her daughter, she repeated the lines,

“ Hark! they whisper, angels say,
Sister spirit, come away.”

and added a few other comforting expressions, evincing her trust and confidence in her Saviour.

At another time she said, “Calmly resting on the bosom of Jesus;” and quoted the passage, “O death, where is thy sting? O grave, where is thy victory?” And by frequent recurrence to it, she sought to impress upon those around the import of the words, “Rejoice evermore, and in every thing give thanks.” She remarked to her daughter that her dear Saviour was calling her home, and expressed her belief that her illness would be blest, and made a season of instruction to her family.

The desire to be released was frequently uttered, but whilst assenting to the importance of waiting her heavenly Father’s time, she was enabled, with exemplary patience and calm resignation, to “endure to the end.”

GEORGE MAUDSLEY. 49 10mo. 17 1854

Blackburn.

ELIZABETH METFORD, 76 9mo. 15 1855

Congresbury, wife of Joseph Metford.

DEBORAH MILLNER, 81 2mo. 8 1855

Mountmelick, widow of John Millner.

JOSEPH MILNER, *Sheffield*, 22 8mo. 4 1855

son of Charles and Mary Ann Milner.

The subject of this notice, was naturally of an ardent temperament, and very lively disposition, qualities which, while they rendered him an agreeable companion, exposed him to great temptation, and at one period led to deviation from the path of duty.

Though not without frequent serious thought, he did not appear to realize the supreme importance of religion, until after the summer of 1853, when he resolved to go to America for a time. The separation from his family was keenly felt by all, but it was not expected to continue more than a few years.

This painful parting, the opportunity of reflection afforded by the voyage to New York, and the oppressive sense of loneliness, with which he landed there—a total stranger—turned his thoughts more decidedly to the Friend that never faileth, and he resolved that by the aid

which is always granted to those who sincerely ask it, he would "seek the Lord with full purpose of heart." During the two years which followed, his sincerity and earnestness were increasingly evident from his letters. The illness which called him away, was very sudden. He appeared to be in his accustomed health on the 24th of 7mo., and was at business as usual; during the night some of the family were awakened by a noise in the house, and on rising, found that he was suffering violent pain, supposing it to be an attack of cholera. In a few days, the medical attendants gave up all hope, and he was told of the uncertainty of his continuance many hours. He received the information with great fortitude, but expressed much anxiety about the state of his mind, saying, that "although he had been very earnestly engaged in prayer, yet there seemed a cloud in the way, and he thought the difficulty lay in his inability to exercise faith." Several appropriate passages of Scripture were repeated, and prayer was offered on his behalf, soon after which, being quite exhausted, he fell asleep: about two o'clock on the Second, he awoke with a sweet expression of countenance exclaiming, "O, I am so happy! the change is inexpressible! *now* I can read my

title clear to mansions in the skies." In this happy state of mind he continued to the close, though too weak to speak many words at a time, and these only in a whisper. A friend visiting him, asked if he felt prepared to die, should it be the will of our heavenly Father to take him from us, he replied, that it had been a hard struggle—he had prayed to be kept from complaining, and that his sins might be forgiven, and his prayers and those of his friends were answered, "and now," said he, "no words can tell my happiness ; my Redeemer is near me, and all is brightness before me ! no pain, no sorrow," and taking us by the hand ejaculated in strains of ecstatic delight, "a clear sky is before me ! O, glory, glory, glory !"

Any allusion to his far distant family, excited him greatly, and seemed more than he could bear ; but on one occasion, when regret was expressed at their absence, he said that "he had so much cause for gratitude, he could not repine." He sent messages of love to all, adding, "we'll meet in heaven. O what a blessed meeting, never, never more to part, but to be with our God and Saviour, eternally praising His great name !"

He passed away at last without a sigh, as one

going to sleep, and the solemnity which prevailed at the moment of his departure, will not be forgotten by any who were present.

NATHANIEL MORGAN, *Ross*, 79 10mo. 31 1854

JAMES MORRIS, 55 4mo. 15 1855

Eccles, near Manchester.

SAMUEL MORRIS, 68 5mo. 30 1855

Clontarf, near Dublin.

THOMAS MULLINER, 75 2mo. 16 1855

Bolton, Lancashire, an Elder.

SAMUEL MURPHY, *Clonmel*, 34 12mo. 1 1854

ANN NAINBY, 77 2mo. 17 1855

Winchmore Hill, near London, widow of John Nainby.

DOROTHY NEWMAN, 80 7mo. 20 1855

Peckham, Surrey, widow of Josiah Newman.

JANE ODDIE, 58 5mo. 11 1855

Liscard, near Liverpool, widow of John Oddie.

CYRUS OWENS, 91 10mo. 24 1854

Stockwood, Chew.

JOHN OWENS, *Llwyn-y-melyn* 81 7mo. 15 1855

SARAH PAINE, 76 8mo. 14 1855

Milton, Adderbury, widow of Robert Paine.

SARAH JANE PALMER, 27 10mo. 8 1854

Gloucester, daughter of James and Sarah Palmer.

SARAH PARMITER, *Bristol*, 84 5mo. 12 1855

SARAH JANE PATCHING,	45	3mo.	2	1855
<i>Brighton</i> , wife of Richard Patching.				
ANN M. R. PAYNE,	15	11mo.	23	1854
<i>Bridgewater</i> , daughter of Reuben C. and				
Elizabeth Payne.				
WILLIAM PAYNE,	27	9mo.	6	1855
<i>Nottingham</i> , son of Henry Payne.				
GEORGE PEACOCK,	73	4mo.	7	1855
<i>Castleton, Danby</i> .				
MARY PHILLIPS, <i>Tottenham</i> ,	50	2mo.	9	1855
daughter of John and Elizabeth Phillips.				
ELIZABETH PIKE, <i>Cork</i> ,	84	7mo.	20	1855
An Elder.				
REUBEN DEAVES PIM, <i>Dublin</i>	17	4mo.	22	1855
son of Joseph W. and Hannah Pim.				
HANNAH BEWLEY PIM,	7	5mo.	21	1855
<i>Green Bank, near Dublin</i> , daughter of				
Jonathan and Susanna J. Pim.				
HENRY ERNEST PIM,	2	8mo.	31	1855
<i>Mountmelick</i> , son of Samuel and Susanna Pim.				
ELIZABETH JANE PITTS,	15	9mo.	27	1854
<i>Cirencester</i> , daughter of Isaac and Caroline Pitt.				
RACHEL POLLARD, <i>Brighton</i> ,	1	12mo.	10	1854
daughter of Theophilus and Elizabeth Pol-				
lard.				
JACOB POST, <i>Islington</i> ,	80	4mo,	1	1855
An Elder.				

JOSEPH TREGELLES PRICE, 71 12mo. 25 1854

Glenvellyn Cottage, near Neath, An Elder.

Joseph Tregelles Price was born at Penryn, in Cornwall, on the 20th of 1mo. 1784. His parents, Peter and Anna Price, had a family of ten children, of whom he was the eldest son. Though active and fond of play, he was remarkable in his childhood for being very truthful. When about eight years of age, he was sent to a boarding-school at Compton, where he was diligent in his studies; but before he was fourteen he was called home to be his father's assistant in mercantile business.

The love and the deference with which he was wont to be welcomed on his return from school by the large family group, and the undeviating affection and kindness which marked his whole behaviour towards them, coupled with a watchful care to be always a good example, are still recurred to with much interest. Remarkably did he fulfil towards his parents the injunction, "Honour thy father and mother, which is the first commandment with promise," and the blessing of these rested upon him to the close of their advanced lives. It would almost seem a breach of gratitude to his memory to pass silently over the happy

youthful days of the domestic circle, over which his love of mental culture, and his gentleness and piety sought to exert a favourable influence; and occasions on which, in the absence of their parents, he evinced his watchful care over his younger sisters, and his brotherly concern that those whom he loved should be preserved in entire consistency with our christian profession,—biassed, as they knew he was, by no narrow views, but a conscientious persuasion of what he felt to be right,—made an indelible impression on their minds. His own heart was early brought under the influence of Divine grace, and as he advanced in years, the love of God in Christ Jesus our Saviour, became a spring of action in his soul, which grew with his growth, and directed the energies of his powerful mind, to seek and to embrace opportunities for the advancement of the Redeemer's kingdom of “peace on earth, and good-will to men.”

His father having embarked in an iron establishment at Neath Abbey, Glamorganshire, removed in the year 1800, with his wife and family to reside in the neighbourhood of Neath; and the subject of this brief memorial, after having for some years assisted his father in conducting this concern, became himself the

manager, and largely interested in it, as well as several collieries connected with it, which had previously been under his care. He won the respect and regard of the large number of persons over whom he presided, and he was ever alive to promote their moral and religious welfare, by the establishment and patronage of schools for the different classes, both on First days, and other days of the week, and by a diligent circulation of the Scriptures amongst them. Nor did he confine these labours of love to the works under his own care, but cheerfully lent a helping hand in distributing the Holy Scriptures, and personally visiting First day schools, in more distant districts. Some interesting visits of this kind will not soon be forgotten.

Long was he deeply concerned upon the subject of war, and in the year 1814, he believed it to be his duty to make some effort for the diffusion of those gospel views of universal love and good-will to men which are applicable to all the nations of the earth. In a letter to his sister Junia Price, dated London, 5mo. 28th, 1814, he writes,

“ I have yet to attend to the most important of all, that is to put things in train for establishing a Society for the sole purpose of aiming

at such a diffusion of light and knowledge as shall tend to the general and universal preservation of peace. There are a host ready to join."

The meeting was held at Plough Court, Lombard street, on 4th of Sixth month, 1814, the very day on which the "Courier" announced the termination of the long war between France and England; present William Allen, Frederick Smith, Basil Montague, and several others, with Joseph T. Price.

His honoured mother, to whose judgment he paid great deference, expressed to him at this juncture her solicitude, that in such a movement as the establishment of a Peace Society, he might not be mixed up with politics. Her apprehensions were soon silenced by his calm and solemn assurance to her that he had felt the subject so deeply, that if brought upon a death-bed, he believed he should not feel acquitted if he omitted to make this effort. From that time he continued, by every means in his power, steadily to promote the advancement of this great cause. But his labours were not limited to this object; in the Bible Society, and the Abolition of Slavery, he worked diligently, both in public and private. He rejoiced in the day of Jubilee, when his country, though at a great pecuniary

sacrifice, set free her captives in the Colonies; and he ceased not to desire a similar consummation on the part of his brethren of every class and denomination in the United States of America. He fully believed there was a way whereby this might, and probably would eventually be effected, by the triumph of Christianity in the Congress, in meeting those difficulties which they had permitted, by the sanction of their laws, to grow upon them, and in suffering no pecuniary consideration to withhold them from doing justice to the Planters, and giving to their fellow-men in bondage the inalienable right of freedom.

In 1818, he was called to mourn the loss of a beloved brother, Edwin Price, who died at Penzance, and of whom a short memorial is published. He did not arrive in time to witness the close, or to hear the dear departed one, as he was passing through the last solemn conflict of nature, bear the emphatic testimony to the privilege of his "brother's bright example." The close nursing and watching by this invalid brother, soon threatened to snatch from him a beloved sister, and he became so persuaded that a warmer climate in the South of Europe, would alone prove restorative, that he would permit

no barrier to prevent his promptly removing her, in 1819, to the South of France.

It was in this journey, whilst at Paris, that a similar concern to that which had induced the establishment of the Peace Society in England, weighed impressively upon his mind; and on calling upon a few leading and distinguished individuals, and unfolding to them his christian views and desires, the way remarkably opened for him. He found ready coadjutors, and some interesting facts confirmatory of the rectitude of the movement, and its timely application. Many of these cannot be recited here; suffice it to say, that a number of superior and intelligent individuals formed themselves into a Society, which he desired and endeavoured to designate by a title more definitely descriptive of those christian doctrines of Peace, with which the Redeemer's kingdom was announced to the world by the angelic host; but in the then condition of Paris, the committee concluded that the most appropriate title they could adopt was “*La Société de la Morale Chrétienne.*” This Society embraced amongst its objects the Peace subject, the Abolition of Slavery in their Colonies, and the Amelioration of the Laws respecting Capital Punishment. It worked so efficiently and

effectually as soon to produce some important improvement in these laws. A leading article in the "Courier" newspaper in 1830, states "That it was a remarkable fact that probably Prince Polignac owed his life to the visit of a Quaker to Paris, some years before, of the name of PRICE, who had been the means of the "Société de la Morale Chrétienne" being founded. This Society had caused, by its exertions and influence, the change in the law which inflicted the punishment of death for political offences; and this law came into force only just before the Prince was brought to trial, and it saved his head."

He was unremitting in his dedication to serve our own Society, both in the administration of its discipline and in accompanying its Ministers in their religious labours. To a beloved invalid sister much called to travel in this way, in the service of her Lord, he was an invaluable succourer and helper—and when her work was done and she was ready to depart and enter into rest, she bore with her dying breath the most grateful testimony to what he had been to her in these services, adding her faith that the Lord would indeed bless him and reward him! His honoured mother whose decease took place at a very advanced age, nearly 88—the year following her beloved

daughter,—when she was called to enter the valley of the shadow of death, called him to her bedside, and expressed to him her christian persuasion and faith in those religious views and principles which had dwelt with her through a long life, and which in the approach of death she felt to be confirmed, concluding with her maternal benediction to him. The severing of these beloved ties he closely felt; still his cheerful spirit owned the blessings left, and he went on his way doing diligently whatever his hand found to do.

The beloved children of a deceased brother, not a member of our Society, were pleasant members of the reduced family circle: until a dear young niece in 1853 entered into a marriage connection. After passing with her husband a month with their relatives and friends, they embarked, accompanied by her sweet only sister, for her new residence in Philadelphia, and neither they, nor their ship and fellow passengers were ever heard of afterwards.

This afflicting event was deeply touching to his affectionate feelings. His health had previously to this, shewn symptoms of debility, which increased in the early part of last year, and his sight became much impaired; frequent change of air was resorted to, and in the autumn he

went to Germany to consult an eminent occulist. After his return his general health a little improved, and his energy and interest were unabated in the subjects so near his heart,—the evils of War, the promotion of Peace, and the Anti-Slavery cause; and in the Twelfth month, he proceeded to London to participate personally with his friends in preparing an Address to our legislators in favour of peace. He also took part in the Anti-Slavery convention held about this time. He caught a cold two days before he left London, which he quitted immediately after the presentation of the address to the Prime Minister, in company with his colleagues. He was desirous of attending the interment of a dear young friend at Swansea, which was to take place the following First day morning. This he accomplished, and returned home immediately after, but his cold increasing, he did not again move out. For a few days no alarming symptoms appeared, but on Fifth day evening inflammation of the lungs, attended the attack of bronchitis, and all the medical skill and means devised failed to arrest it. He calmly watched the progress of the disease, fully aware of its serious character; but from the rapid and oppressed breathing, stillness was essential, and he spoke but little;

yet enough to evince where he sought to have his mind anchored,—upon the Rock of Ages, Christ Jesus,—and he patiently and peacefully bore the last conflict of nature. On Seventh day morning he requested to have the 33rd psalm read to him, and afterwards expressed his desire to have his whole heart fixed upon heaven and heavenly things. In the course of this day a physician was called in; he took a more hopeful view of the issue, partly grounded upon the natural vigour of the patient's constitution, and the unperturbed state of his mind. The night however proved a suffering one, and early on First day morning his tenderly anxious watcher perceived a change of countenance indicative of the solemn issue. About eight in the morning he said he should like to hear a psalm. The 46th was repeated to him, and he remarked, with a bright voice and manner, that it was very sweet, and it was evident that its language of comfort and encouragement were applicable to his state. The inflammation of the lungs was making rapid progress, and towards the close of this day, he was passing through the valley of the shadow of death, but he feared no evil, for the Lord was with him, and sustained him. He did not appear to suffer much pain, but the

breathing was oppressed, which continued till about half-past eleven on Second day morning, when his redeemed spirit was released, and united, we reverently believe, to the just of all generations, in one blessed and eternal ascription of thanksgiving and praise.

MARY PRIESTMAN, 81 11mo. 15 1854

Broughton, wife of John Priestman.

WILLIAM PROCTER, Selby, 91 2mo. 16 1855

WILLIAM R. PROCTER, 13 8mo. 13 1855

North Shields, son of Joseph and Elizabeth Procter.

ELIZABETH PRYOR, Chesham, 69 2mo. 21 1855

widow of Samuel P. Pryor.

JOHN PUMPHREY, Worcester, 79 1mo. 3 1855

An Elder.

MARY ANN PUMPHREY, 49 5mo. 1 1855

Worcester.

PHEBE RANSOME, Lynn, 90 11mo. 26 1854

An Elder.

ELIZABETH RATHBONE, 84 4mo. 6 1855

Hartshill, Warwickshire.

EMMA READ, 54 1mo. 16 1855

Beleigh-Grange, Maldon, wife of William P. Read.

JANE READ, Worcester, 86 4mo. 13 1855

WILLIAM RICHARDS, 78 6mo. 28 1855

Redruth, Cornwall.

SUSAN LECKEY RICHARDSON.	31	3mo.	6	1855
<i>Aberdelghy, near Lisburn,</i>				wife of Joshua P.
Richardson.				
MARGARET RICHARDSON,	3	5mo.	19	1855
<i>Newcastle-upon-Tyne,</i>				daughter of Edward
Richardson.				
ANNE ROBERTS,	81	3mo.	3	1855
<i>Mount Druid, Co. Waterford,</i>				widow of
George Roberts.				
MARY ROBINSON,	76	11mo.	22	1854
<i>Manchester,</i>				widow of John Robinson.
ELIZABETH ROBINSON,	90	10mo.	5	1854
<i>Great Marlow, Bucks.</i>				
HANNAH ROBINSON,	76	6mo.	5	1855
<i>Islington,</i>				widow of Joseph Robinson.
JOHN ROBINSON,	78	8mo.	18	1855
<i>Coalbrookdale.</i>				
DEARMAN ROBSON,	60	12mo.	15	1854
<i>Sunderland.</i>				
MARY ROBSON,	58	7mo.	26	1855
<i>Liscard Vale, near New Brighton,</i>				<i>Liverpool,</i>
wife of Henry E. Robson.				
Though by words this dear friend made little				
profession, her conduct evinced that having				
“chosen that good part which shall not be taken				
away,” she loved to sit at the feet of Jesus, waiting				
to hear the gracious words that proceed out of				

his mouth; and by the loud speaking language of example, she was enabled instructively to illustrate the power of true religion, under the most trying circumstances.

Her life truly exhibited the fruits of a practical belief in the words of our blessed Saviour, “are not five sparrows sold for two farthings? and not one of them is forgotten before God; but even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.” Her meek and patient endurance of the chastening of her Lord, in the dispensation of peculiarly distressing bodily affliction, and the cheerfulness with which she was enabled under such continued pressure, steadily to perform the quiet duties of home, gave evidence of the child-like confidence with which she relied upon a Saviour’s love, and of the comfort she found in humbly trusting in his power to support under every trial.

“Whom the Lord loveth he chasteneth,” and upon this humble disciple, his chastening hand was laid in various ways. During her absence from home on account of her own health, four of her children were attacked with typhus fever, and her two eldest sons, just approaching

to manhood, fell victims to the disease within eight days of each other. This affliction brought her very low, and at one time she had little expectation of long surviving the shock; but Divine support did not fail her in this extremity. She was enabled for several years to maintain her wonted composure, and the influence of her spirit and example continued to be very cheering and instructive.

About ten days before her decease, she remarked, "I feel sweetly supported, I always thought it would prove so in the end."

Subsequently paralysis came on which affected her speech, and seemed mercifully to deprive her of any keen sense of pain. After lingering a few days, this meek sufferer was released from the shackles of mortality, and is, we reverently believe, through redeeming grace, for ever at rest in her heavenly mansion.

MARY ROWE, 85 1mo. 6 1855

Layher Breton, Essex, widow of Daniel Rowe.

CLARENCE RUTTER, 34 7mo. 3 1855

Shaftesbury, Dorsetshire.

JOSEPH SANDERS, *Whitby*, 66 10mo. 13 1854

ISAAC SARGENT, 7 6mo. 3 1855

Cockermouth, son of John G. and Catherine Sargent.

EVERARD SAWER,	46	11mo.	29	1854
<i>Bury, Suffolk.</i>				
MARY ANN SAWER,	5	7mo.	17	1855
<i>Lambeth Walk, Surrey, daughter of John and</i>				
<i>Sarah Sawer.</i>				
JONAH SCOTT, <i>Maryport,</i>	80	3mo.	29	1855
<i>An Elder.</i>				
JAMES SHEPPARD,	67	1mo.	4	1855
<i>Upton, Essex.</i>				
CHARLES SIMMONS,	28	2mo.	11	1855
<i>Coleman Street, London.</i>				
RICHARD SMEDLEY,	73	9mo.	17	1855
<i>Chesterfield.</i>				
REBECCA SMITH,	86	12mo.	26	1854
<i>Great Ayton, Yorks. widow of John Smith.</i>				
GEORGE SMITH,	65	5mo.	12	1855
<i>Barcomb, near Lewis.</i>				
DAVID HARRIS SMITH,	53	5mo.	21	1855
<i>Bradford, Yorks.</i>				

It may truly be said that the removal of this dear friend, in the vigour of life, and in the midst of increasing usefulness, is both a public and a private loss. The evidently ripening maturity of his christian character, the increased mellowness of his catholic spirit, combined with a firm and undisguised attachment to the christian principles and testimonies of the

religious Society of which he was a member ; his well-known uprightness and integrity of purpose, and his scrupulous faithfulness to what he believed to be right ; as well as the general clearness of his understanding, and the soundness of his judgment in things that came within his range, had given him a standing amongst Friends and the public, which rendered his services to both very valuable,—and led his friends to look forward with hope to his future course. He had for several years usefully filled the office of Overseer, and latterly he had yielded to an apprehension of religious duty publicly to espouse the Redeemer's cause in our meetings for worship, by appearing in them as a minister of the gospel ; he had, to a considerable extent, withdrawn from the active pursuits of business, and had given comforting evidence of increased devotedness to the service of his Lord, and the good of his church ; when his health began visibly to fail, and a few months' illness terminated his valuable life.

From his boyish days he was sensible of religious impressions, and the love of his Creator and Redeemer took early possession of his mind. He is remembered as a youth of "steady and sterling character," and was very useful to his parents

in the carrying on of their business. From that period to the close of his life, his outward course was one of uniform consistency as a Friend, and to a superficial observer, he might have appeared very quietly to hold on the even tenor of his way. Few only were acquainted with the secret conflicts of his soul, whilst the work of sanctification was gradually making progress; for he was very much given to hide these things in his heart, and to shrink from publicity. But it is interesting and instructive to see, by his occasional memoranda, how steadily the struggle against the evil propensities of his nature was maintained, and those who knew him most intimately had many opportunities of marking the triumph of grace over that opposition of the carnal mind, which was often more deeply felt and mourned over by himself, than perceptible to others. His christian career was evidently a progressing—an advancing one; during his latter years this became more and more conspicuous, and many who knew and loved him, were instructed and encouraged by his example. He deeply felt the loss of his beloved wife in 1853, and from that time a marked increase of earnestness of spirit to be thoroughly devoted to the service of his

God and Saviour was observable in his life and memoranda, whilst at the same time, a strong desire to be preserved from unauthorised activity was strikingly apparent. On the 23rd of Fourth month, 1854, he writes,

“Lord, it is the sincere desire of my heart to be entirely thine, to be devoted to thy service in whatever way thou mayst require. Thou knowest my weakness and my infirmity, do thou help me, make known thy will, and give me strength to do it. Thou knowest the fearfulness that rests upon me of putting my hand to the ark unbidden. O that I may more and more dwell under the feeling of thy love, and the immense importance of eternal things.”

“4mo. 30th, 1854. Mine seems to be a chequered path. O Lord, be pleased to increase my faith, so that I may rest more fully in thee, that I may feel thine everlasting arms to be round about me, that I may seek to live at all times in the feeling sense of thy love, power, and Spirit within me, so that I may be kept in the spirit of prayer. O ! open thou mine eyes to see more and more clearly the glorious plan of redemption through Jesus Christ my Saviour, that I may know my full interest in Him, Jesus Christ and Him crucified for *me*, that under a sense of

these things I may be constrained to live more and more to thee; for thou, O Lord, art alone worthy for ever of glory, honour, and praise."

" 5mo. 14th. 'Thou, God, seest me.' If we could only realize this truth, that in all our trials and afflictions we are seen and cared for by our Almighty Father who is in heaven, how would it strengthen us to bear them! Knowing that he knows what is best for us, that he knows our frame, and remembers that we are dust; he will not allow the waves and trials of time to press more upon us than he sees we can bear, if we put our trust and confidence in Him.... O that I may ever look to thee as an omnipresent God who ever watches over me and mine. O make me wholly thine. May we feel that our Redeemer died for us, and that being purchased by his blood, we are thine through Him, in time and eternity."

" 5mo. 15th. I thank thee, O Lord, for the precious glimpse and feeling that has been given me this morning, that the Lord Jesus is *my* Saviour and only Redeemer. O, how do I long that all of every age and of every clime might come to see this. I have longed to proclaim the glorious theme that God was in Christ reconciling the world unto himself through Him, and

that all are called to partake of this great salvation. Do not angels stand amazed at the supineness and ingratitude of man, running on to destruction, and heeding not the hand that is thus held out to save ! O Lord ! I bless and praise thy holy name. In thy unbounded mercy make all my precious children subjects of this thy great salvation, that we may be wholly thine, for time and eternity."

Our dear friend was from the first deeply interested in the "Temperance Cause," and devoted much time and labour, as well as pecuniary aid, to its promotion. Other objects of public utility, less directly bearing upon the moral welfare of the community, at various times claimed much of his attention, and it is instructive to notice how careful he was in seeking to guard against the contaminating influence of this kind of exposure. On one occasion he remarks,

" 5mo. 21st. This last week I have been so much occupied with public business that I have not dwelt so much at the holy footstool as I ought to have done, and I feel that I have suffered loss thereby; and I do not feel the overshadowing wing of heavenly love as I want to feel it. O, how needful it is at all times to keep

very close to our heavenly Guide, if we would see Jerusalem a quiet habitation. Our blessed Redeemer said, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." But how difficult it is, while busy with the public things of this world, to keep the best things uppermost, and in their right places ! Keep me very near unto thyself, O Lord, at all times, that I may ever abide at thy footstool and dwell in thy presence."

"6mo. 11th. I have for several days past been very seldom without the sensible feeling of the love of God shed abroad in my heart, so that I have been drawn into a sweet and quiet rest in him, who is indeed the beloved of my soul, my joy in life, and my only hope of rest on the other side of the grave. What indeed shall I render to the Lord for all his goodness ? He is worthy of the dedication of all the powers of the mind, of all that we possess to his service. O, what do mankind miss for want of seeking after Him ! What more could he have done for us ? And yet how are men running after what cannot satisfy, and leaving the alone source of good, of joy, of peace, of happiness !"

During the last few months of his life, he was

frequently confined to the house by repeated attacks of illness. On one of these occasions, at the commencement of 1855, he remarks, "Should I not be permitted to see the end of it, may I know an admittance into that kingdom where I doubt not my dearly beloved one is now participating, with the ransomed and redeemed, in the presence of her God and my God, in those joys which the redeemed can alone partake of."

A few days after, he thus alludes to his feelings, more especially in regard to his children, who were his constant companions, and had long been objects of much parental solicitude, and tender affection. "I feel this day very poor in spirit, and I mourn for want of the company of the beloved of my soul, and although I am much better in health than I was, yet many anxious thoughts arise respecting my precious motherless children, in case it should be the will of my heavenly Father to remove me from this state of being..... O, that I could feel more willing to leave these things to Him who doeth all things well, for he remains to be the Father of the fatherless."

In reference to the comfort he derived from his practice of private retirement for devotional purposes, he exclaims, "O, how delightful is

the exercise of prayer, daily prayer!" And the last memorandum which has been found, contains the following remarks:

"4mo. 22d, 1855. I have been of late pretty much confined to the house by illness; it has been rather a dark and cloudy day with me. I have not so clearly seen the beloved of my soul as I long for, but perhaps this may have arisen from my not dwelling so deep as I see I ought to do. Oh! may this affliction produce in me all that it is the design of my heavenly Father it should do. May it wean me more and more from the world, and all worldly dependencies. May I in faith look more entirely unto Him of whom it is said, that 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' Lord, thou knowest that I believe. Thou knowest that I am thine by covenant. I have this day been enabled to lay hold of the promise, and my soul has been comforted."

His strength now rapidly declined. Speaking affected his chest and breathing, and he was not able to communicate much of what was passing in his mind; but he evinced an unshaken faith in Christ, his Redeemer. About a quarter of an hour

before his decease, he said, "the Lord has been very gracious to me, especially of latter times. He will never leave me nor forsake me. He will never leave nor forsake those who put their trust in Him." He added, that he had endeavoured to be faithful to what he believed to be required of him, that he could trust in the promises, and then repeated the latter part of the 116th Psalm, 'What shall I render unto the Lord for all his benefits towards me, &c.' Thus, in the meridian of life, he was taken away from the church militant, and the evidently deepening and accelerated work of grace, which his friends were led to regard as designed to prepare this dear friend for increased "fruitfulness in the field of offering, and joyfulness in the house of prayer" on earth, proved rather, or more peculiarly the precursor of an early entrance upon the Hallelujahs of Heaven.

EDMUND SOUTHALL. 20 10mo. 4 1854

Birmingham, son of William and Elizabeth Southall.

ELIZABETH SOUTHALL, 82 12mo. 26 1854

Wallaston, near Stourbridge, widow of Richard Southall.

RACHEL SPARKES, *Exeter*, 63 3mo. 24 1855

JOSEPH SPARKES, *Darlington*, 38 6mo. 15 1855

EDWARD SPARKES, 5 9mo. 30 1854

Darlington, son of Joseph and Alice Sparkes.

DEBORAH SPECIALL, 69 8mo. 23 1855

Sunderland, widow of Thomas Powell Speciall.

Though retiring in her manners, and comparatively hidden among men, this dear friend was, it is believed, a lively stone in the Lord's spiritual house.

At a time when she was surrounded by a youthful family, and oppressed by many cares, she was diligent in the attendance of our religious meetings. Her patience "in tribulation" was remarkable; and continuing instant in prayer, the Lord, unto whom her petitions were offered in secret, was graciously pleased in the end, to reward her openly, and to permit her in great measure to see the desire of her soul and be satisfied.

In her times of discouragement, and in seasons of refreshment from the presence of the Lord, she was in the frequent habit of making a record of her feelings, by which we see something of the exercise of her spirit to maintain the watch, as well as to be found faithful at the post of duty, through the grace which enables to be diligent in business, fervent in spirit, serving the Lord. From this source are derived the following instructive reflections.

“1827. Saw the necessity of a Saviour, and earnestly cried, ‘A Saviour, or I die.’”

“2mo. 3rd, 1829. Felt this morning much cumbered about many things, yet desired that I might endeavour to keep my mind still and quiet, and I have to acknowledge I felt a rising above them. There is a wisdom profitable to direct, and if we would be guided by it, we must be seeking unto it, keeping the mind quiet. In the evening, from not keeping the watch, and dwelling under a sense of my own weakness, I have with shame to acknowledge the truth of what the apostle James says, ‘The tongue is a fire, a world of iniquity.’”

“5th. Rose early. I believe great industry is required of me in temporal matters. I have a faint hope that a blessing awaits, if we are concerned to do all to the glory of God; then we shall be desirous to have all things in order, and not to be unduly hurried at any time. Paul said, he worked day and night that he might not be chargeable to his friends.”

“18th. I feel condemnation for remaining so long in bed, it being the Sabbath day—a day in which we have more leisure to devote ourselves to the Lord: then why should I waste the time in self-indulgence, and thereby be

hurried to get to meeting? instead of which I ought to have an hour to sit down and read with my children previous to going, and endeavour to give them some religious instruction. I desire to shew my allegiance to my Lord by rising early on First days."

"1mo. 14th, 1834. May I know no other master but Christ, and may I frequently in the course of the day, whilst in the midst of my engagements, be watching unto prayer, that I may not lose the little I have, but experience an increase."

"4mo. 27th. I trust I was permitted to be near my Lord in meeting this morning. It was David's expression, 'Bless the Lord, O my soul, and forget not all his benefits!' I desired to number mine, that a sense thereof might raise my poor low mind."

"27th. Not feeling well I did not go to meeting this morning. I spent most of the time in reading A. Jaffray's diary, and in meditation. I trust I have been enabled to draw near to my Saviour's feet, and to petition that I may sit there and learn of Him. May I endeavour to keep him more in view, and to do all things to his glory."

"5mo. 18th, 1837. Sinned by being in too

great perturbation of mind. Went to meeting, feeling my great unworthiness to be permitted to draw near to my Lord's feet, but remembering the gracious permission, when he was personally on earth, to the woman who was a sinner, I was encouraged to press forward, and the favour was granted of sitting at his feet, and bathing them with my tears, though under a deep sense of my unworthiness to partake of it. I desire to be very watchful, to lie low before the Lord."

"1mo. 1st, 1838. Surrounded by trouble, yet I seem to be held up above the waters, that they do not overflow me. It is my desire to live near to my God. My husband continues in a very weak state."

"7mo. 13th. Feeling greatly distressed, I desire to take a little encouragement from the precious promises written in the Holy Scriptures. I often feel as in the furnace of affliction. I desire to call on the Lord. I have no other source to look to. There are many precious promises to those who trust in the Lord, and call upon him in the day of trouble. Often does it appear to me, unless the Lord help, vain is the help of man. 'Whoso trusteth in the Lord, happy is he.' Then, 'why art thou cast

down, O my soul ? and why art thou disquieted within me ? hope thou in God : for I shall yet praise him, who is the health of my countenance, and my God.' "

Soon after this our dear friend records the death of her husband, making grateful mention of the help afforded on this trying occasion.

A few years after when not far from the desired haven, she writes,

" 5mo. 9th, 1854. I ought to be always looking to my latter end, seeing I am so near it."

" 8mo. 18th. I desire this day to keep at Bethesda's pool, looking unto Jesus, that I may be healed."

" 4mo. 27th. 1855. I feel much better. How thankful ought I to be, and how diligent to be found in readiness to quit this frail tenement."

On Fourth day, the 15th of 8th month, she was seized with an alarming attack of indisposition. During the three following days her sufferings were intense, but were borne with great patience. She calmly remarked, " This is different to the former illnesses, but I feel that I can bear the result."

On Sixth day further medical advice was obtained, but her case was pronounced to be hopeless, and palliatives alone could be resorted to.

She had been exceedingly anxious to see her eldest daughter ; and on her arrival from Ackworth, she tenderly threw her arms round her neck, and expressed her gratitude for her many mercies, to the following effect, “ I have wanted for nothing. My race is nearly run. What now remains is to ask that all my sins may be forgiven ; that an easy passage may be granted me, and an entrance into the glorious presence of my heavenly Father and my Saviour. But, O ! this seems so much to ask ! Pray for me that an evidence may be granted me that my sins *are* forgiven.”

In the course of the day she observed, “ There is no substantial comfort here ; there is always something wanting : all things here must be parted from.” Again she said, “ It is through much tribulation we enter the kingdom :” and upon one of her sons expressing his hope that she might perhaps be restored to her accustomed health, she replied, “ O my dearest ! but what if I should enter into rest ?”

While one of her daughters was performing some kind office for her, she said, “ How I am provided for ! I have often thought how beautifully I am provided for !” and then expressing her gratitude for the kind attentions of her

children, she added, “I have wanted for nothing that was good for me: all my wants are well supplied.”

Again she referred to the redemption that is in Christ Jesus, saying, “O, that glorious white robe, whiter than any fuller on earth can whiten it!” and, desiring that all might be willing to undergo the needful purifications to fit them for an heavenly inheritance, she prayed with uplifted hands, “Wash me and I shall be whiter than snow!”

In a moment of great suffering she said, “should we not receive all from the hands of the Lord? May I be helped to receive this! How sweet it will be to enter into rest! perhaps I shall look back on what I have suffered in this poor body.”

The 23rd Psalm being read, she afterwards continued for some time in prayer, saying, “Dear Lord, bless us! Be near, very near to us! Dear Lord, now let thy gracious presence overshadow us!”

To the doctors, she expressed many fears lest she should be impatient; and after they had taken leave of her, she said, “O, that I could feel myself in my Saviour’s arms! Unworthy as I am, I trust he will continue near me.”

Her complaint continuing to progress, she was gently told that further medical aid was unavailing : to which she replied, that she was quite prepared, and that she had all along felt her end was very near, adding, “ All is peace !”

In the course of the night following, she was much engaged in prayer, saying, “ Lord Jesus, I desire to commit myself unto thee ! O heavenly Shepherd take me to thyself ! Send me help from thy sanctuary, strengthen me out of Zion : remember all my burnt offerings, and accept all my sacrifices ! But what sacrifices have *I* offered ? I feel that there are none worthy Thy acceptance !”

On the following day, she expressed to a friend who had called at her request, her desire to be found at the Saviour’s feet, and her willingness to endure all that he might see meet to permit for her sanctification. In the evening she became very restless until midnight, when she obtained about two hours’ sleep ; upon awaking from which, she observed with a sweet expression of countenance, “ O what a sweet sleep, I dreamt I was in heaven ! May I soon be one of the glorious throng, singing praises around the throne !”

On Fourth day evening she revived a little, and uttered many sweet expressions. She spoke of the safety of a babe in the arms of its mother; observing how much more safe was the babe in Christ, resting in his arms, ready to be presented to his Father. "Dear Jesus!" she exclaimed, "Inexpressibly dear Jesus! No righteousness of my own have I! It is all of his mercy, if I may but lie at my Saviour's feet in humility." Afterwards, when enduring great pain, she petitioned, "Heavenly Father, for Jesus' sake grant that not my will, but thine be done! Grant that thy name may now be exalted among us!"

After lying still for a time, she said, "I thought I was gone," and then expressed a fear lest she might be impatient. She observed that she had not expected to require attention for another night; and on its being noticed that her hands had become cold, she heard it with expressions of satisfaction, in the apprehension that the time she had joyfully anticipated was then approaching, when she should be permitted through redeeming mercy, to enter into the glorious and unveiled presence of her God and Saviour. Then checking herself she said, "Blessed is he that endureth to the end."

When very faint, under a sense of her Redeemer's love and power, she softly said, "O those blessed words, 'I am the resurrection and the life!' 'Bless the Lord, O my soul, and forget not all his benefits!'"

One of her children endeavouring to afford her relief by fanning her, she softly whispered, "Is it not sweet to be fanned into life!"

Her vital powers continued to ebb, so that with the exception of expressions of endearment but little could be gathered. Her last words, were an allusion to a dear son, whose loss she had lamented several years before,* and who she believed was awaiting her in the heavenly mansions; and about eleven o'clock on Fifth day morning, her spirit was released from its earthly tenement without a sigh or struggle.

ALFRED SPENCE 2 7mo. 22 1855

North Shields, son of John Foster Spence.

WILLIAM SPRIGGS, *Worcester*, 78 2mo. 3 1855

HANNAH SQUIRRELL, 73 2mo. 28 1855

Oxford Street, Mile end, London, widow of William Squirrell.

* See Annual Monitor for 1847, where the decease of her youngest son Robert is recorded. He was a teacher in the classical academy of Dr. James Cowan, at Sunderland, and lost his life in the unsuccessful effort to rescue from drowning several of the pupils entrusted to his care, three of whom with himself were lost.

JANE STANSFIELD,	63	9mo.	17	1855	
<i>Skipton, Yorks.</i> wife of Slater Stansfield.					
GEORGE STEDMAN,	Brighton,	77	7mo.	21	1855
JANE STEVENS,		72	1mo.	10	1855
<i>Stratford, Essex,</i> widow of John Stevens.					
WILLOUGHBY P. STEVENS,		33	1mo.	22	1855
<i>Banbury.</i>					
MARIA STEVENS,		18	8mo.	19	1855
<i>Liverpool,</i> daughter of Joseph and Agnes Stevens.					
MARY STORES,	Chesterfield,	78	10mo.	28	1854
EMILY ANN TAYLOR,		15	6mo.	2	1855
<i>Cheadle, near Manchester,</i> daughter of John and Sophia Taylor.					
HANNAH TAYLOR,	Cork,	72	8mo.	8	1855
ALICE TENNANT,	Kendal,	42	4mo.	23	1855
ISABEL THISTLETHWAITE,		62	1mo.	19	1855
<i>Stratford, Manchester,</i> daughter of Anthony Thistlethwaite.					
JOSEPH THOMPSON,		76	2mo.	7	1855
<i>Bridgewater.</i>					
ROBERT THOMPSON,	Leeds,	65	4mo.	18	1855
ALFRED THORNE,	Leeds,	17	8mo.	16	1855
son of Charles and Hannah Thorne.					
SUSANNA DEANE THURLOW,	84	4mo.	23	1855	
<i>Pulham, Norfolk,</i> an Elder, widow of John Thurlow.					

JAMES THURLOW,	79	7mo.	29	1855
<i>Berkhampstead.</i>				
MARY TOWNSON,	72	7mo.	25	1855
<i>High Bentham, Yorks.</i>				
HENRY TUKE, <i>York,</i>	41	3mo.	4	1855
son of Samuel Tuke.				

For the last ten or twelve years of his life, Henry Tuke's health was such as to withdraw him entirely from the pursuits of business. In his youth he had manifested much of the waywardness natural to the unregenerate mind, and the corrupt tree brought forth its evil fruits. To him, as to many others, disappointed hopes, and a visitation of sickness, proved the means of "opening his ear to discipline." Those who observed the evidences of the change wrought in our beloved friend, by the power of divine grace, could say in the words of John Woolman, that they found "no language to convey an adequate idea of it." Though in the remaining years of his comparatively short course, he was no stranger to conflict and discouragement, yet, ever "forgetting those things which were behind, and reaching forth to those which were before, he pressed toward the mark for the prize of the high calling of God in Christ Jesus." Having had much forgiven, he loved much; this was

manifested in various ways. He loved, and was ever ready to serve those who were called to public service in the promotion of the Redeemer's kingdom. He frequently ministered to our late beloved friend Hannah C. Backhouse, when engaged in her visits of gospel love amongst friends and others. In the year 1844, he accompanied William Forster, whilst engaged in a religious visit to some of the northern departments of France. Like Paul and Timothy of old, the veteran soldier of Christ and the young recruit, became united in the indissoluble bonds of christian love. The following farewell letter, addressed by William Forster to his young friend, previous to his departure for his last visit to America, from which he never returned, evinces the strength of his attachment.

Earlham-Road, Norwich, 8mo. 24, 1853.

“ My dear Henry,

Pray write me one more letter before I go, and think of me when I am far away, and now and then send me a few words, if no more. Thy last was very precious, the hymn, and thy dream too. I hope and intend to take it with me: it may help to comfort me, and I shall often want to be comforted.....I enclose a copy of two little Scripture books, which, to

tell the whole truth, I put together under some little feeling of duty, and with the hope, if my days should be prolonged, I may be able to get them printed in some of the continental languages, for circulation, where the volume of Holy Scripture is, to a great degree, or (sad to say,) entirely prohibited. I should have been glad to have got them and some others printed before my departure, in Spanish and French ; in French for the Roman Catholics in Canada and Hayti, and in the strong hope that I might find some channel open, through which I could send them in Spanish for Mexico, &c. and I long to do something of the sort in Portuguese for Brazil, &c. All this to thyself, or friends might be apt to think I am running wild in my latter days.

The thought of my voyage brings thy brother James to my remembrance with gratitude and love. It is too much to expect that I ever meet with such another friend. Give my best love to him, and to thy father, my dear and honoured friend ! It is pleasant to me to think of the christian fellowship I have enjoyed with him, in that unity which is in the truth, (and no where else,) in many times of deep suffering, and under the outpouring of the Divine anointing, as I have believed it to be, richly vouchsafed to him

from above. If at last, through the grace of our Lord Jesus Christ, I am permitted to enter within the gates, (and what a wonder of mercy *that* would be) it cheers my old heart to think of meeting him, and thee too, my precious, tender child, where neither death nor sin, nor any other thing whatsoever, will separate us one from the other, nor from the presence of our Lord. Always thy very affectionate friend,

WILLIAM FORSTER."

During the last few years of his life, whilst bodily ability was granted him, Henry Tuke's voice was occasionally heard in our religious meetings, in few, but appropriate and acceptable words of christian exhortation. His attachment to the young, and his religious concern for their welfare, were striking features in his character. Many of the scholars of the British School at York, as well as many of those in the Friends' Boys' School, will entertain affectionate remembrance of his assiduous kindness. The poor and afflicted of his neighbourhood were also the objects of his care and sympathy. He visited them at their houses, and often cheered them with food, clothing, or fuel. A poor and worthy woman, on being told of his death, observed, "We have lost a kind friend. Many a basket of coals has he sent to

our houses. He met me one day in the street, and said, ‘Nurse, thou seemest very cold, and thou hast no gloves,’ and do you know he took a new pair from his own hands, and made me put them on.” But it was not their temporal good alone that he sought. His Scripture readings, his words of consolation, and the warm sympathy of his loving spirit, have cheered the fire-side, the sick bed, and the dying hour, of many a humble follower of their common Lord. The cause of temperance was dear to him, and he was, for many years, a patient, faithful labourer in this field of service. He was an active member of the committee of the York Friends’ Tract Association, and a diligent distributor. He occasionally added a tract to the series, and sometimes published on his own responsibility, some pertinent message of warning or counsel. He availed himself of various public occasions, to distribute tracts in York and its neighbourhood. The assizes, the races, and other times of large gatherings, witnessed his diligence, both by his personal exertions, and by the agency of others, in warning sinners to flee from the wrath to come. During the last three years of his life, when seldom able to leave his room, his sick chamber was often a scene of much mental

activity ; his bed strewn with books and tracts, and himself busily engaged in writing. When no longer equal to this fatigue, he frequently employed an amanuensis ; and from his bed side his messengers were often dispatched on errands of mercy, which he could no longer perform in person. Of an extremely discursive mind, his labours in preparing tracts were subjected to much clipping and pruning ; these processes he bore, not only with cheerful good nature, but with grateful acknowledgments to his friendly censors. He was well read in church history, not only in the records of our own Society and of its worthies, but in the general history of the church from the earliest times, and more especially in the stirring narratives of the Reformation. Wiclid and Tindal were the objects of his warm admiration. He delighted to trace in the writings of these great and good men, the seeds and buddings of those vital principles of religious truth and religious freedom, which George Fox and his coadjutors so fully developed and illustrated. To these researches, his acquaintance with the Greek, Latin, French, and German languages afforded him great facilities.

During his long illness, mercifully exempted from acute suffering, his quiet chamber was

often a place of peaceful, cheerful enjoyment. Living closely on the confines of the unseen world, often permitted to realize his Saviour's presence, and trusting in his promise "Him that cometh unto me I will in no wise cast out," when the day of his departure came, death was disarmed of his sting, the grave had no victory. On the afternoon of First day, the 4th of 3rd mo. whilst life was fast ebbing, listening to the verse,

" Poor though I am, despised, forgot,
Yet God, my God forsakes me not:
And he is safe and must succeed,
For whom the Lord vouchsafes to plead!"

he expressed his renewed confidence in his heavenly Father's love.

In the evening of that day he was preserved in a composed and peaceful state of mind, and sent farewell messages of love to his relations and friends. His last audible words feebly uttered were, "To God—I commend—my—spirit!" Shortly afterwards the slender thread of life was severed, and our beloved friend's last Sabbath on earth was, we undoubtfully believe, the prelude to an entrance upon an everlasting Sabbath in heaven.

LYDIA MARY TURNER, 23 10mo. 21 1854
Bowling, near Bradford, Yorks. daughter of
Edwin and Lydia Turner. s 3

FRANCIS TYLER, <i>Congresbury</i> ,	16	8mo.	18	1855
son of William and Elizabeth Tyler.				
HAYWARD TYLER,	60	9mo.	14	1855
<i>Peckham, near London.</i>				
JAMES UPRICHARD,	9	12mo.	14	1854
<i>Moyallen, Ireland</i> , son of William Uprichard.				
SUSANNA UPRICHARD,	27	12mo.	30	1854
<i>Moyallen</i> , daughter of James Uprichard.				
MARY VALE,	81	6mo.	15	1855
<i>Overbury, near Tewkesbury.</i>				
ANN VEEVERS,	60	12mo.	25	1854
<i>Preston, Lancashire</i> , wife of Richard Vevers.				
BENJAMIN WALKER,	56	2mo.	14	1855
<i>Darley, Yorks.</i>				
SAMUEL B. WALLER.	1	3mo.	10	1855
<i>Herbert Street, London</i> , son of William J. and Sarah Ann Waller.				
MARGARET WARING,	59	3mo.	19	1855
<i>Ballinclay, Ireland</i> , wife of Joseph Waring				
HANNAH WATSON,	76	1mo.	13	1855
<i>Hemel Hempstead</i> , widow of Joseph Watson.				
THOMAS WATSON,	92	8mo.	28	1855
<i>High House, near Kirklington, Cumberland.</i>				
LOUISA WEBB,	34	12mo.	23	1854
<i>Clontarf, near Dublin</i> , wife of John Webb, jun.				
JAMES WEBB, <i>Enniscorthy</i> ,	78	12mo.	28	1854
MARY ANN WEBSTER,	23	3mo.	19	1854

RACHEL ANN WEBSTER,	18	3mo.	19	1854
JANE WEBSTER,	21	4mo.	7	1854
JOHN WEBSTER,	61	4mo.	11	1855

Father and three daughters, late of *Manchester*, all died at Melbourne, in the Colony of Victoria.

THOMAS WELLS,	68	3mo.	16	1855.
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Shipston on Stour.

ELIZABETH WELLS,	75	7mo.	17	1855
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Broomfield, Essex, wife of James Wells.

LEONARD WEST, <i>Hull</i> ,	60	10mo.	30	1854
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An Elder.

Under the watchful care and training of his pious parents, this beloved friend was early led to cherish the convictions of the Holy Spirit, and enabled to appreciate the love and mercy of God in the gracious provision made in the gospel of his dear Son, for the restoration of fallen man. With increasing years he gave evidence of a steady growth in grace. Advancing from a state of spiritual childhood in Christ, to that of a young man, and a strong man, he gradually attained to that standing in the truth as it is in Him, in which he was esteemed and beloved by his friends as a nursing father and Elder in our church. Though in the progress of the work of grace, he had many conflicts,

“many sore provings and trials” to pass through, and was often bowed down under the feeling of his own unworthiness, he was enabled humbly to trust in God his Saviour. Even in seasons of spiritual fasting he was careful to carry out the spirit of the injunction, “anoint thine head, and wash thy face, that thou appear not unto men to fast,” and he generally met his acquaintance, and especially the young, with that innocent cheerfulness which betokened the mind dwelling in an atmosphere of meekness and love.

Careful as a parent, both by example and precept, to train up his family in the nurture and admonition of the Lord, he was diligent also in serving our religious Society in any office that might be put upon him, and, though in the station of an Elder, he occasionally gave utterance to the exercise of his mind in our meetings for worship, endeavouring to stir up his friends to faithfulness in the things which concern the glory of God and the peace of the soul.

The cause of education, particularly amongst the poor and destitute, the Bible Society, as well as institutions of a kindred character, designed to promote the spiritual and temporal welfare of man, were among the objects of his warm interest, and found in him a willing helper.

Thankfully accepting the Saviour in all his offices, and resting upon Him alone for acceptance with the Father, he was remarkably careful to maintain a course of conduct and conversation consistent with his christian profession. Great was his care never to say any thing that would tend to the disparagement of another, and those whom he loved, who did so, were sure to be gently reproved, often by the repetition of the lines,

“ Teach me to feel another’s woe,
To hide the fault I see,” &c.

His appeared to be a life of constant watchfulness unto prayer, and perhaps to few might the character of “ an Israelite indeed, in whom there is no guile,” be more truly applied.

From the commencement of his last illness he was fully aware how it would end, and though he readily yielded to the wishes of his beloved family to make use of the proposed means of restoration, he expressed his belief that it would be of “ no avail.” His inability to attend meetings seemed to be the greatest trial consequent on his illness, as it had always been his earnest endeavour not to allow anything to interfere with this great duty and privilege; and he was very anxious that all his *young* friends especially should be diligent

in their attendance, not only of meetings for worship, but also of those for discipline.

There were times in the early part of his illness when he appeared to pass through much conflict, but during the latter months of his life, his peace and joy were unclouded, save by the thought of what his beloved wife and children would suffer by his removal. He expressed more often than the day, his lively sense of the wonderful love and mercy of God in Christ Jesus, in having redeemed “one so utterly unworthy.” Humility had long been a striking feature of his character, and when speaking, as he often did with gratitude, of his many earthly blessings, he frequently quoted the lines,

“ Not more than others I deserve,” &c.

He enjoyed to be read to, and was generally very bright and cheerful, and his interest in all that was passing around him, was unabated to the end. For the last few weeks of his life his sufferings were very great, being unable to move without assistance, or to breathe in a recumbent position. His frequent petitions that patience might hold out to the end, were graciously fulfilled; for he was truly patient and resigned to suffer the will of Him whom he had so long sought to serve, in the earnest endeavour to do it. One evening, soon after he was confined up

stairs, on being asked what portion of Scripture he would prefer having read, he replied, "not a Psalm, this evening, dear; they are all very excellent, but I wish for something about our Saviour—read to me of Jesus!" adding, that he sometimes feared, beautiful as they were, and highly as he valued them, that some were too much in the habit of "just reading a Psalm," to the neglect of the New Testament. Early on First day morning, the 29th of 10mo., there was a decided change. He looked up with a most happy smile, and said distinctly to his daughter, "It will soon be over now, darling." It was replied that a longer continuance in such suffering could not be prayed for, and allusion being made to the glorious change it would be to him, he said, "It will be a signal mercy if one so unworthy as I am, be admitted within the pearl gates. I hope I have not willingly offended against His Holy Spirit,—not of late years, at any rate,—but it is all free, unmerited love and mercy which has redeemed me." He continued till 5 p.m., on Second day, when his ransomed spirit gently quitted its worn tenement, leaving on his countenance the impress of perfect peace.

MARY WHEATLEY, *York*, 67 11mo. 19 1854
widow of John Wheatley.

HANNAH WHITE,	76	4mo.	13	1855
<i>Great Ayton, Yorks.</i>				
HERBERT WHITE,	8	8mo.	24	1855
<i>Rathfadden, Co. Waterford, son of George and Ann White.</i>				
CELIA WILCOCKS,	63	8mo.	30	1855
<i>Scarbro', late of York, a Minister.</i>				
DINAH WILSON,	90	11mo.	13	1854
<i>Maryport, an Elder, widow of Daniel Wilson.</i>				
MARY WRIGHT,	48	12mo.	2	1854
<i>Broughton, Manchester, widow of Thomas Wright.</i>				
FRANCES WRIGHT,	71	12mo.	15	1854
<i>Rathrush, Kilconner, Co. Carlow.</i>				
MARTHA WRIGHT,	52	1mo.	26	1855
<i>Kettering, wife of Francis E. Wright.</i>				
NEHEMIAH WRIGHT,	92	2mo.	8	1855
PHEBE ELLEN WRIGHT,	1	5mo.	3	1855
<i>Kettering, daughter of David and Alice Wright.</i>				
WILLIAM WRIGHT,	<i>Islington,</i>	81	6mo.	6 1855
SARAH WYCHERLEY,	44	6mo.	14	1855
<i>Adderbury East, wife of James Wycherley.</i>				
EDWARD WYCHERLEY,	12	7mo.	24	1855
<i>Adderbury East, son of James and Sarah Wycherley.</i>				
ELEANOR WYLD,	78	12mo.	22	1854
<i>Perran, Cornwall.</i>				

AN EPISTLE

FROM THE YEARLY MEETING TO ITS
JUNIOR MEMBERS.

Beloved Younger Brethren and Sisters,

In the renewed feeling of deep interest on your account, we offer you the word of affectionate counsel and exhortation; with the earnest prayer that He who knows the secrets of all hearts may be pleased graciously to bless that which is thus communicated, and direct it to its designed end.

We look to you, our dear younger Friends, with lively hope, yet not unmixed with fear: we sympathize with you in your besetments and temptations; and fervently do we desire that nothing may be permitted to interfere with, or to mar, the Lord's gracious work in your hearts. May those of you who are, from season to season, made sensible of the renewal of the Lord's mercies to your souls (and which of you are not made sensible of this?) diligently improve the time of your visitation, and, in the strength graciously afforded, earnestly seek to know your covenant made sure with your God and Saviour. Let nothing turn you aside from the drawings of His love, neither grieve his Holy Spirit, we tenderly intreat you.

Not a few of you have had the advantage of an enlarged and liberal education, and are entrusted in various ways with much for which you will have to account. Let not the consciousness of your gradually maturing faculties, or any idea of your own powers or attainments, draw you away from the alone safe ground of Christian humility. Already, in looking back to what were your feelings and opinions a few years ago, you are prepared to acknowledge that you see many things now in a very different light from that in which you then saw them. And is it not reasonable to conclude that a few more years of increased experience will, in like manner, make you feel how narrow and incomplete are even your present views? May considerations such as these lead you to be wisely diffident of yourselves, and to cherish a true respect for superior age and experience. How much of safety and instruction for us all is there in the words of the inspired apostle, "Likewise, ye younger, submit yourselves unto the elder: yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble."* Whatever be our attainments, it is very profitable to consider how limited are our capacities, and how much lies still beyond the narrow bounds of our knowledge. Frequently meditate upon your own ignorance and helplessness in the Divine sight. Remember that none of us have any thing to glory in;

* 1 Pet. v. 5.

that neither our time, our opportunities, nor our faculties are of our own creation; that we have nothing which we have not received. Live, therefore, in the continued reverent sense of your obligations to your Creator and Preserver, ever bearing in mind that, being his creatures, you cannot be independent.

Dear younger Friends, we feel a lively concern that none of you may be in any wise beguiled from the simplicity which is in Christ. And we would affectionately desire that, in your intellectual pursuits, you may be guarded against publications, or any other vehicles of opinion, of which there are so many in the present day, in which the deep questions of moral truth are so treated that the natural depravity of man, and the absolute need of redemption, as set forth in the Gospel, are almost, if not altogether, set aside or overlooked. In however captivating a form the opinions thus set forth may appear, and however nearly in some instances they may seem to approach to those glorious views of Gospel freedom which, as a Christian Church, we have ever maintained, we are persuaded that no sound or permanent reformation, either in ourselves or in others, can be expected from them. Depraved and corrupted in the fall, the human heart cannot cleanse itself: and they that would thus work upon it in its unregenerate state, without regard to the great truths of Christian Redemption, however plausible may

be their professions, can do no more than propose the substitution of one mode of selfishness for another. The evil may change its form, but it is not eradicated. The soul, still weary and restless, is drawn no nearer to its God.

If, in meditating upon our being, upon the shortness and uncertainty of life, and upon the awful certainty of death, and if, in feeling the workings of that immortal spirit that still extends its longings beyond the bounds of life and time, we find within ourselves questions, bound up as it were with our very existence, which may fill the greatest and the wisest with solemn awe, what need is there of reverence and fear in our meditations and our words concerning the Infinite God! What is poor, finite, dying man, without a hope beyond the grave? And what hope can there be beyond the grave but in Him "who only hath" essential, uncommunicated "immortality?" May we, then, bow under an awful sense of the reality of his being, and of our entire dependence upon Him. May we reverently adore his mercy in giving us such a revelation of his will and infinite love as is made known to us in the Gospel of our Lord and Saviour Jesus Christ; a revelation not given to satisfy a vain curiosity, but to teach us all necessary truths in regard to our relation to our Creator, and the means whereby we may become reconciled unto Him. You know these truths, beloved young friends. They are abundantly

declared for your instruction in the Holy Scriptures ; they are witnessed to you in the gracious communications of the Lord's Spirit to your souls. Dwell, we intreat you, under a deep sense of their blessed reality and unspeakable importance. Let nothing be substituted in their place. Beware of wasting your precious time and strength in mere empty speculations ; but under the solemn conviction that Christianity alone is the truth of God, be earnestly engaged to be conformed in all things to its holy requirements. And be not disturbed if, with your limited experience, all is not, at once, made plain to you. Rather be concerned to make a diligent use of what you already know to be the Truth. It is only in following on in the way, that either the way itself can be fully known, or its difficulties overcome, or the eye enabled to see the prospects opening beyond. May you then reverently submit yourselves to all the operations of the Holy Spirit. Open your hearts wide to the love of Christ. Neglect not the blessed privilege of the daily private perusal of the Holy Scriptures with your minds turned unto the Lord. Be frequent and fervent in prayer. In attending our religious meetings, be concerned above all things to present your hearts before the Lord, that by the help of his Holy Spirit you may have access unto Him through Jesus Christ. In all things cultivate a holy self-denial ; be faithful to your convictions ; be not ashamed to confess your Lord

before men. So shall your knowledge increase in the things of God, and your hearts shall be enlarged in your Saviour's love. You will feel and know for yourselves, that his Truth is truth indeed.

Some of you are blessed with abundance of the things of this world: may these be on their guard against the enticements of ease and pleasure, and, according to their ability, seek habitually to yield themselves to a right concern for the help and comfort of others, and especially for the alleviation of the wants and sufferings of the poor. May all of you be kept watchful, upright and consistent in your varied pursuits and engagements; and may nothing draw any of you aside from the simplicity which is in the Truth. We would affectionately warn you, dear younger friends, against all self-indulgence and worldliness. None of these things will suffice for you. Giving up to them will only increase the feverishness of your desires. Your thirst cannot be quenched at any earthly springs. Christ alone can give the weary rest, and satisfy the longings of your immortal souls.

It is as you come to know Christ for yourselves, that your eyes will be opened to see with increasing clearness, the value and importance of those principles and practices which have ever distinguished us as a religious society, esteeming them, as we do, to be precious testimonies to our allegiance unto Christ and to his

glorious sufficiency and supreme authority in the church. Baptised with the one baptism of the Holy Ghost, you will increasingly feel this to be not only essential, but all-sufficient. Having your hearts sprinkled by the precious blood of Christ from an evil conscience, you will, in the exercise of living faith, witness Him to be your only passover sacrificed for you, your ever-living Mediator, Intercessor and High Priest. Thus gathered unto him, and rooted in his love, He will be more and more known as your heavenly Teacher and Prophet; the Shepherd and Bishop of your souls. Greatly do we long that all of you may be thus brought to an experimental sense of the preciousness of these truths. May none reject them in haste or ignorance, or lay aside any of those restraints, which, as they are yielded to, will be increasingly seen to flow from, and to lead to, the Truth.

Beloved younger brethren and sisters! may you more and more feel that you are not your own; that you are bought with a price. Where much is given, there, in the great day of final account, will much be required. May all your talents be freely offered unto the Lord, and consecrated to his blessed service. May every crown be cast at the feet of Jesus. Bear in mind that the unfaithfulness or infirmities of others, whatever be their age or station, will furnish no excuse for you; and that with the Gospel liberty, which it is your privilege so

peculiarly to enjoy in this religious Society, the inconsistency of others, real or apprehended, will not excuse you, as you grow in Christian experience and attainment, from the faithful exercise of all those gifts which it may please the Lord in his mercy to bestow upon you, to your own comfort, to the help of the church, and to the praise of his great and worthy name. The prize is before you: it is a prize not of earth but of heaven; not a corruptible crown, but an incorruptible: to be obtained, not without conflict, through deep repentance, through the forsaking of sin, through the way of the cross, through the life of faith, looking unto Jesus. Press on towards this prize, we intreat you. Shrink not from the warfare: yield up your hearts unreservedly unto Him who will fight for you, the Captain of your salvation. So shall the crown immortal be yours: so shall you for ever rejoice in God your Saviour, and adore his abundant mercy who hath prepared for those that love Him "an inheritance incorruptible, and undefiled, and that fadeth not away."

Given forth by our Yearly Meeting, held in London by adjournments, from the 22nd of the 5th month, to the 1st of the 6th month inclusive, 1850, and in and on behalf thereof, signed by

JOHN HODGKIN,

Clerk to the Meeting this year.

